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Modern History :
OR, THE
PRESENT STATE
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All NATIONS.

DESCRIBING
Their respective Situations, Persons, Habits,
Buildings, Manners, Laws and Customs,
Religion and Policy, Arts and Sciences, Trades,
Manufactures and Husbandry, Plants, Ani-
mals and Minerals.

By **Mr. SALMON.**

VOL. I.

In which the Empire of **CHINA**; the Kingdoms
of **JAPAN, TONQUIN, COCHIN-CHINA**
and **SIAM**; the **LADRONES** and **PHILIPPINE**
ISLANDS, and that of **MASSAR** are
comprehended.

Illustrated with **CUTS**, and **MAPS**, accurately Drawn,
according to the Geographical Part of this Work,
By **HERMAN MOLL.**

The **THIRD EDITION.**

L O N D O N :

Printed for **JAMES CROKATT**, at the Golden Key
near the Inner-Temple-Gate in Fleet-Street. 1725.

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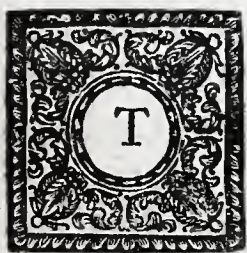
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T H E

P R E F A C E.



HIS Nation possibly never made a greater Figure than in the Reign of the Glorious Queen ELIZABETH, which is ascrib'd principally to the Genius of the People of that Age for Maritime Affairs, new Discoveries, and a Zeal to extend their Commerce through every part of the Habitable World.

Nature, as has been often observed, seems to have pointed out the proper Employment of the Na-
A 2 tives ;

The Preface.

tives of this Island in her Situation ; and they may rest assured, that while they are Jealous of their Dominion at Sea, and improve their Foreign Commerce, they will always be in a Capacity of Balancing the Powers of *Europe*.

And as a just regard for Navigation and Commerce, and maintaining our Empire at Sea, is what once render'd us so considerable among the Neighbouring Nations ; the same Conduct, the same Application, if renewed, will infallibly produce the same Effects it has done in the Days of our Ancestors.

But whither is that Enterprizing Genius, that Publick Spirit fled, for which we were once so Famous !

Private Interest, inglorious Sloth and Ease, and a fond Care of our worthless selves are now deem'd
Marks

The Preface.

Marks of the most consummate Wisdom ; and the Man would be accounted Frantick who should hazard his Person or his Fortune abroad in the advancement of Trade, or gaining new Acquisitions to the *British* Empire.

Some late false Steps, 'tis true, among the Trading World, has given a Colour for this Caution, particularly the Management of the *South-Sea-Scheme* : For as the best Things abused have ever the worst Effects, so it happen'd here. Never was a better laid Design than that of the late Earl of *Oxford's*, for extending our Discoveries and improving our Commerce, and at the same time easing the Nation of a heavy Debt of Ten Millions, under which we had long groaned ; so obvious, so certain were the Advantages which would have accrued to the Nation by this Scheme (if the
primi-

The Preface.

primitive Design had been pursued) that all the World were ready to come into it: And yet this very hopeful Proposal, falling afterwards into the Hands of designing Men, determin'd to found their own private Fortunes on the Ruin of their Country, produc'd a Scene of so much Misery and Confusion, so swift a Revolution in the Estates and Fortunes of the Subject, as are not to be parallell'd even in times of the most destructive Wars.

The Gentlemen who had the Direction of this Affair had so infatuated the People, and turn'd their Views entirely another way, that no Man from that time would set himself to improve his Fortunes in the ordinary course, but leaving their respective Professions, every Man hop'd to jump into an Estate by some specious Project, Lotteries, Stockjobbing, and other destructive
Methods,

The Preface.

Methods, which our Forefathers never heard of ; so that not only our Foreign Commerce, but our Home Trade was reduced to the lowest Ebb ; and how they have flourish'd ever since, the Trading part of the Nation are best able to judge.

This Unhappy Management of the *South-Sea-Scheme*, wherein such Multitudes were cheated of their Fortunes under a Pretence of advancing Commerce, had rendred all Attempts of that kind abortive for the future, if the Legislature had not taken that Matter into Consideration, and exprest their Resentment at the Parricide ; for until some Punishment adequate to the Crime shou'd be inflicted on the wretched Authors of our Misfortunes, such as might deter others from the like Practices, the People wou'd certainly

The Preface.

tainly be very cautious how they became Adventurers again.

To proceed, The same mean selfish Spirit, so conspicuous in the late Directors, has spread it self far and wide ; The Governors of our Plantations and Factories abroad, we find so tainted with it, so set upon amassing vast heaps of Treasure, and raising their little Names out of their Original Obscurity, that some of them have dar'd to attempt it at the expence of the best Settlements this Nation has abroad. Towns full of Rich Merchants, equal almost to those of *London*, have they depopulated ; and compell'd the Wealthy Inhabitants to remove, by laying them under such Exactions and Restraints, and monopolizing every profitable Branch of Trade into their own Rapacious Hands, as has render'd it impossible for any besides themselves to gain a Subsistence

The Preface.

ance : Nay, they have abus'd and defrauded their Principals who advanced them to those Posts ; well knowing that Ten Thousand Pounds well apply'd among their Directors at home, will atone for any Crimes they can be guilty of abroad : And this is one Reason that some Companies are exceeding Poor, tho' all their Managers and Officers are Rich.

But sure it was not always thus, nor is it universally so at this Day ; some living Instances we have of Gentlemen employ'd in distant Commands and Foreign Commerce, who have been an Honour to the Nation, and brought great Advantages to their Country in general, as well as to their Employers in particular.

Such was a late Governor of Fort St. George, who having spent great
a part

The Preface.

part of his Life in distant Voyages and the Improvement of foreign Trade, accepted that important Government, and brought the Trade of that Place, and of the several Towns and Factories under his Command on the Coast of *Chormandel* and the Island of *Sumatra* into such a flourishing Condition as amaz'd all other *European* Nations. He so enlarg'd and strengthen'd the Fortifications of the several Towns under his Government, that the *English Company* then made a noble Figure in *India* ; particularly he built a Wall of Brick seventeen Foot thick, and near two Miles in Circumference about the Town of *Maderas*, regularly fortified with Bastions and Outworks, and mounted with a numerous Artillery : And, notwithstanding so vast an Expence, the *East-India Company* receiv'd greater Returns during his Administration,

The Preface.

tion, than ever they experienc'd before or since.

Their Towns and Factories also were then full of wealthy Inhabitants, who enjoying all the Liberties and Advantages of Commerce they cou'd wish, carry'd on a Trade from one Port in the *Indies* to another ; and having acquir'd handsome Fortunes, when old Age requir'd a Cessation from Business, brought home the Wealth they had gain'd to their Native Country ; so that hither the Riches of *India* as naturally flow'd as Rivers fall into the Ocean from whence they first derived their Source.

To proceed, Tho' few Places are more populous than the Towns under the Government of *Fort St. George*, no Tumults, Murders or Outrages were heard of in their Streets ; no Complaints of Exacti-

The Preface.

ons or Oppressions, but a profound Peace and Security reign'd in every Place ; and all Degrees of Men discover'd a pleas'd contented Aspect. And so sensible were the *English East India Company* of the flourishing Condition of their Factories, that when this Gentleman's Government expir'd, they insisted on his accepting of it for another Five Years, as their Interest, their Gratitude, and the Honour of their Country prompted them to do.

Nor was the Concern of this Generous *English* Governor confin'd to his own Nation only, but extended to every People who stood in need of his Assistance, of which the *Danes* are a signal Instance ; for when the King of *Tanjore* at the Instigation of the *Dutch*, as was generally understood, had laid siege to *Trincombar*, one of the strongest Places on the Coast of *Chormandel*, and brought

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brought down their Works to the very Walls of the Town, by the Assistance of *Dutch* Engineers, so that the Place was upon the Point of being taken, Then did the Governor of *Fort St. George*, send a seasonable Detachment to their Assistance, who threw themselves into the Place; and by the brisk Sallies they made upon the *Indians*, soon compell'd them to raise the Siege.

I still see the Governor methinks coming upon the Parade, and haranguing these Troops in their respective Languages before they embarked, in such Terms, as induc'd the Soldiers to express the utmost Contempt of the Danger they were entering upon, and seem'd to fortel the Success they afterwards obtain'd.

Give

The Preface.

Give me leave to add, that the whole Nation was so sensible of the Merit and Services of this Great Man, that after his Return to *England*, the Government of *Jamaica*, the best in the Disposal of the Crown, except *Ireland*, was conferr'd upon him, tho' his advanc'd Age prevented his taking that distant Command upon him.

And now after so exact a Description of the Person, it must be perfectly unnecessary to acquaint the World, I have my Eye fix'd on the Honourable Mr. *Pitt*, to whom this first Volume had been dedicated, as being incomparably the best Judge of the PRESENT STATE of INDIA. Having a Genius so well turn'd to advance the Trade and Interest of his Country, and having so long resided there in the most considerably Employments :
But

The Preface.

But I was conscious the Governor's Modesty, would not permit me to do him Justice in a Dedication, and therefore chose to prefix a Preface to the Work, wherein I might be at Liberty to exhibit this Pattern of a true *English* Governor, to all that shall succeed to any foreign Post: That emulating his Virtues, they may derive those Advantages to the *British* Nation, which a due Administration in those Commands will infallibly produce.

Cambray-House,
St. Thomas's-day,
1724.



Order



Order of placing the *M A P S* and *C U T S*.

1. **M** *A P* of *China*, immediately after the Introduction.
2. Tower of *Nanking*, Page 27.
3. Triumphal Arch, 29.
4. Habits of the *Chinese*, 37.
5. *Chinese* Idols, 109.
6. Habits of the *Japoneſe*, 159.
7. Idol *Dabis*, 174.
8. Map of *India* beyond *Ganges*, 187.
9. Habits of the *Tonquineſe*, 199.
10. *Tonquin* Pagoda, 217.
11. *Siameſe* Houſe, 252.
12. Habits of the *Siameſe*, 261.
13. *Siameſe* Idols and Convents, 323.
14. Map of the *Philippine* Iſlands, 376.



THE INTRODUCTION.



SINCE the World is no longer to be amus'd with the fabulous Relations of Travellers and Historians, any more than with the Dreams of Superstition and Enthusiasm ; an Attempt to distinguish Truth from Fiction, and to discover the Certainty of those Accounts we have receiv'd of distant Nations, it is presum'd, will not be unacceptable in this discerning Age. Relations monstrous and unnatural may please the Weak and Indolent ; but Truth and Nature only can satisfy the Wise : My Design therefore, is to examine the several Volumes of Voyages and Travels that have been Publish'd, and to compare them together, in order, if possible, to sift out the Truth ; and having seen several Parts of the World my self, and been conversant with many of the People of whom I write, and made it my Business to inform my Self from other intelligent Travellers of the State of the respective

A 2 Countries

The Introduction.

Countries they have pass'd through, I shall not, I hope, be deem'd altogether unqualify'd for such an Undertaking.

It is our Indolent and Careless Manner of reading Voyages and Travels without Reflection, or Examination, that has invited many to impose upon our Understandings, and represent other Nations as different from us in their Temper and turn of their Minds, as they are distant from us in Situation ; when Human Nature will really be found much the same over the whole Face of the Globe. Education and Custom indeed will make considerable Impressions, but after some Allowances for these, it may be easily discern'd, we are all Descendants of one common Parent, and all of us endow'd with like Appetites and Passions : That we have none of us any thing Savage or Cruel in our Natures, but Man must be instructed, before he can arrive at Inhumanity ; and perhaps nothing has contributed more to make the World Barbarous, than the looking upon every distant Nation as such.

I shall endeavour therefore to represent Mankind, as really they are, and to remove those early Prejudices we are taught to entertain against one another : And could I be so happy to contribute to the restoring that Benevolence of Temper, that Candor
and

The Introduction.

and Compassion, which is implanted in us by Nature, and seldom leaves us till Pains is taken to deface them, I should go through the laborious Task I have undertaken with infinite Pleasure and Satisfaction.

I shall begin with the Kingdoms in the East, and Travel Westward with the Sun ; and because the Work may be of Universal Benefit, and Serviceable as well to the Trading part of Mankind, as to Men of Quality and Learning, I shall couch every thing in a plain familiar Stile and Method, and publish a Pamphlet Monthly, till the whole is compleated, under the following Heads or Chapters ;

1. The Situation and Extent of the respective Kingdoms and States ; the several Provinces each is divided into, with the principal Rivers, Canals, Lakes, and Springs, that Water them.

2. The Towns, Fortifications, Palaces, Publick Buildings, Houses, and Furniture.

3. The Genius, Temper, Stature, Complexion, Shape, and Habits of the respective People ; with their Entertainments, Diet, Diversions, Festivals, Visits, and Ceremonies, Roads, Posts, manner of Travelling, and Carriages.

4. Their

The Introduction.

4. Their Manufactures, Trade, Shipping and Navigation.

5. Husbandry, Tillage, and Nature of the Soil, Plants, Animals, and Minerals.

6. Learning, Honours, Liberal and Mechanick Arts, Language, Characters, History, and Chronology.

7. The Prince's Court, Revenues, Forces, Prerogative, and Succession ; Courts of Justice, Magistrates, Laws, Customs and Punishments, Coin, Weights, and Measures,

8. Religion, Temples, and Superstition,

9. Marriages, Women, Wives, Children, and Slaves.

10. Funeral Rites, Mourning, Tombs, &c.

Give me leave to add, that nothing of this Nature has been yet Attempted : The *Atlas Geographus* has barely collected and compil'd many different Accounts which contradict one another, without endeavouring to reconcile them, or animadverting upon the Improbability of the Relations we meet with. *Moll* gives us, indeed, the
Geo-

The Introduction.

Geography of the respective Countries, but we find only such short Hints or Abstracts of their Manners, and Customs, and the other Articles above specify'd, as may be expected from a Dictionary. The Collections of Travels by *Churchill* and *Harris* are very injudiciously compil'd; and stuff'd with many Fabulous and Trifling Histories, which will very little improve or even divert the Reader; neither are there any Observations made on the Multitude of monstrous and incredible Relations that are to be found in them; and what one part affirms the other often contradicts, inso-much that when the Reader has given himself the trouble of reading half a Dozen Folio's, he remains still doubtful what to conclude in the most considerable Articles.

Whoever therefore shall contribute towards the clearing the several Relations we have receiv'd of the Rubbish with which they are usually stuff'd, and be able to give a more distinct and rational Account of the Constitutions, Laws, and Customs of Foreign Nations, than has been hitherto done, and enquire into the real Interests and Maxims by which their respective Courts are Govern'd, will not probably be thought unprofitably employ'd; give me leave here to Congratulate the present Age upon the Justness of their Taste, which gave the first Hint to this Undertaking; tho' the Encouragement

The Introduction.

agement his Majesty has lately given to the Study of MODERN HISTORY has further confirm'd me in the Usefulness of a Work of this nature, which I had prepared Materials for some time before his Majesty discover'd his Gracious Intentions ; and I cannot but applaud my good Fortune that I should happen to be engag'd in an Attempt since espous'd and recommended from the Throne. This I must look upon as a happy Omen of Success ; but however that may be, no Diligence shall be wanting on my part to make the Work answerable to the Title it bears ; tho' I must confess, did I not expect the Assistance of several Learned Ingenious Gentlemen, I might justly have been thought too hardy in entring upon so great a Design.

THE

The Empire of CHINA
and Island of JAPAN.
Agreeable to Modern History.
By H. Moll Geographer.

100

110

120

130

140 Degrees East from London

60 120 180 240 300 360 420

English Miles





THE PRESENT STATE OF THE Empire of CHINA.

CHAP. I.

*Treats of the Situation and Extent of this Empire.
Of the late Revolution and Union of the two
Kingdoms. The Name, the Climate and Bounds
of the Respective Provinces; with the Principal
Rivers, Canals, Lakes and Springs that Country
is Water'd with.*



REAT Tartary and China are now United, and make but one mighty Empire, comprehending all the Eastern Side of the Continent of Asia. The most Southern Part of China lies in the Latitude of 21

*China and
Tartary.
one Em-
pire.*

Degrees, and the Northermost Part of Tartary which is subject to this Emperor lies in 55 Degrees; so that the whole length from North to South is 34 Degrees, or Two Thousand and Forty *English* Miles. If we extend it, as some do, to the Latitude of 60 North, and take in the Island of *Haynam* in the South, which lie in the Latitude of 18, this will make 5

*Extent of
it.*

The Present State of

Degrees more, or 480 Miles; and then the whole Extent of this Empire from North to South will be 2520 Miles: In Breadth from East to West it is reckoned to be above a Thousand Miles in most Places, and consequently the Circumference must be Seven Thousand Miles and upwards.

Boundary between this Empire and Muscovy. The River *Yamour*, which lies in the Latitude of 55, was till of late the Boundary of this Empire towards *Muscovy*; but upon a Treaty of Peace between the Czar of *Muscovy* and the Emperor of *China*, the Czar agreed to demolish his Forts upon that River, and yield up the Right of Pearl Fishing in it, and of Sable Hunting in the Adjacent Country to *China*; which may have given Occasion to some Geographers to extend the Dominions of the Emperor of *China* some Degrees further North; but as we hear of no Towns, or any People beyond the River *Yamour* worth mentioning, that River may very well still be esteem'd the Northern Boundary. At the same Treaty, it was agreed that the River *Argun* should serve as a Boundary of the *Chinese* Empire towards the West, and that the Town of *Argun* which lies in the Latitude of about 52, and in the Longitude of 125, should be the utmost Limits of the Czar of *Muscovy*'s Dominions on that side.

Revolution in *China*.

Before I proceed in the Description of this Empire, I shall give a short Account of the great Revolution which happen'd in that part of the World about Fourscore Years ago; whereby not only that Kingdom from whence the present Imperial Family is descended, but many other *Tartar* Kingdoms, came to be United with *China* under one Potent Monarch.

Great

Great Revolutions are seldom occasion'd by any one false Step, but a numerous Train of unforeseen Accidents generally concur to effect the Mighty Change. And thus we are told it happen'd in that of *China*: *Xunchi* or *Tsoute* King of *Niuche*, one of the little *Tartar* Kingdoms, North East of *China*, complain'd of some Abuses put upon his People by the *Chinese* Merchants, which not being redress'd, he resolv'd to make Reprisals; and accordingly Invaded the Province of *Leoatum*, which lies without the great *Chinese* Wall. The Emperor sent *Usanguay*, one of his Generals, against the *Tartar* Prince, and the War continued some time with various Success.

In the mean while there happen'd a Famine in some Provinces of *China*, and the People being unable to pay the usual Taxes, broke out into Rebellion. The principal of their Leaders was one *Lycungz*, to oppose whom a great Army was rais'd; but they deserted to the Rebels, who thereupon advanc'd to the Capital City of *Pekin*, and having a Correspondence with the Emperor's Eunuchs, who had then the principal Share in the Administration, they were admitted into the City by their Treacherous Correspondents, and enter'd the outward Courts of the Palace before the Emperor had any Notice of their Approach. This Unfortunate Prince, when he found himself betray'd, resolv'd to break through the Rebels with Six Hundred of his Guards which remain'd about him, or perish in the Attempt: but these also basely abandon'd him; whereupon he retir'd into a Garden with his only Daughter, and having written a Letter to *Lycungz*, the Commander of the Rebels, desiring him to spare his Subjects, he first stabb'd

his Daughter to the Heart, and then hang'd himself. The Empress, the Governor of the City, and many more of the Court of both Sexes, either to prevent the Barbarous Usage they expected from the Rebels, or in Compliment to the Emperor, chose to Dye with him, and become their own Executioners. The Usurper immediately mounted the Throne, and exercis'd all manner of Cruelties upon the Poor Citizens of *Peking*.

The Misfortunes of the late Emperor are ascrib'd, by Father *Adam Schall*, principally to the Malice and Revenge of his Eunuchs, whom he had call'd to account for their Extortions in the beginning of his Reign. These Villains having found an Opportunity of introducing themselves into the Administration again, were continually plotting the Ruin of their Prince : They oppress'd his Subjects, and kept back the Soldiers Pay, and left no Means unattempted to render the Emperor Odious to the People : At the same time they held a Correspondence with his Enemies the *Tartars*, inviting them to Invade the Empire, and promised to join them. So dangerous is it for a Prince to put any Confidence in Ungrateful Criminals, who ever think themselves more injur'd by being call'd to an Account, than oblig'd by any Grace that is afterwards extended to them by an Indulgent Sovereign.

The Usurper left a Garrison in *Peking*, and march'd against *Usanguay*, the late Emperor's General, on the Frontiers of *Tartary*, carrying that General's Father with him ; and having laid Siege to a Town where *Usanguay* had shut himself up, he threaten'd to put his Father to Death before his Face in the most cruel manner he could invent, if he would not sur-
render ;

render ; and soon after put his Threats in Execution. *Usanguay*, provok'd by his Father's Death, and the Destruction of his Prince, made Peace with the *Tartars*, and desired their Assistance against the Usurper : Accordingly they march'd against him with their United Forces ; but he fled to *Peking*, where having burnt and plunder'd the Palace, he loaded his People with the Spoils, and retir'd into the Province of *Xenfi*.

The Citizens of *Peking* having suffer'd much from the Usurper, look'd upon the *Tartars* as their *Deliverers*, and begg'd their Protection. And thus, says *Le Compte*, did they basely submit to a despicable People, whom they would have been asham'd not long before to have own'd for their Subjects.

But with Submission to *Le Compte*, the *Chinese* did not so readily submit to the Yoke of their *Tartarian Deliverers*, as he insinuates.

They dreamt of nothing less than the setting *Xunchi* upon the Throne : but *Usanguay* leaving the *Tartars* in Possession of *Peking* while he pursued the Rebel *Lycungz* into the Province of *Xenfi*, and the rest of the Empire being distracted by several Potent Factions, some declaring for a Son of the late Emperor's, while others under the specious Pretence of maintaining their Liberties, set up for themselves ; *Xunchi*, who was already in Possession of *Peking*, the Capital City, procured himself to be declared Emperor, and invited all the *Tartars* who were before settled in *China*, as well as the little *Tartar* Princes his Neighbours, to transplant themselves to *Peking*, and by Force expell'd all the *Chinese* Inhabitants out of the City.

Usanguay, returning from the pursuit of the Rebel *Lycungz*, was amaz'd to find his Confederate the *Tartar* had mounted the Throne, and the Imperial City entirely possess'd by *Tartars*; and begun to expostulate with them on that Abuse of the Confidence he had reposed in them; but nothing could persuade them to leave the delicious Country he had introduced them into, and return to their Barren Mountains; and finding himself in no Condition to drive them out of *China* at present, he came to an Accommodation with them: And it was agreed he should Govern Two or Three considerable Provinces with the Title of King, if he would not disturb them in the Possession of the rest.

To which inglorious Partition he consented, or *seem'd to consent*, till he should have a better Opportunity of restoring the Family of the Deceased Emperor. He retired therefore to the Provinces which were assign'd him; where he apply'd himself to Augment his Forces, fortify the Towns he was Master of, and furnish himself with Treasure, in order to dispute the *Tartar's* Title; which *Xunchi* having Intelligence of, prepar'd to oppose him; and at length a War broke out between them, which was carried on with a great deal of Fury. *Usanguay* was very successful at first, and if he had liv'd would probably have driven the *Tartars* out of *China*: But happening to dye, and leave a Son behind him, not so well vers'd in Martial Affairs as his Father, and the Jesuits assisting the *Tartar* in new Casting his Cannon, and making them more serviceable than they had ever been before in *China*, the face of the War was alter'd, and the rest of the Provinces of *China* were reduced.

The

The Son of *Usanguay* finding himself unable to resist the *Tartars*, chose to lay violent Hands upon himself, rather than fall into his Enemies Power ; and thus was the *Tartar* establish'd in the Possession of the Empire of *China* and Great *Tartary*, which he liv'd to enjoy but a short time, and was succeeded by his Son, an Infant of Six Years of Age. *Amavan*, Uncle to the young Prince, to whom *Xunchi* left the Administration during the Minority of his Son, discharged his Trust with that Fidelity and Prudence, that the *Chinese*, as well as the Neighbouring *Tartar* Princes, submitted to his Government ; and when his Nephew came of Age, he resign'd the Administration of the whole into his Hands, still continuing to assist him with his Counsels.

The *Tartars* being much inferior to the *Chinese* in Number, were forc'd to use all their Arts to establish themselves in the Empire ; among the rest, they oblig'd the *Chinese* to cut off their Hair, and change their Habits to the *Tartar* Fashion, that it might not be discovered how inconsiderable a People they were in comparison of the *Chinese* ; all the *Chinese* Soldiers, especially who list'd amongst them, they oblig'd to put on the *Tartar* Habit, that they might be look'd upon as *Tartars*, and over-awe their New Subjects. Had it not been for this Politick Proceeding, the *Chinese* would soon have been sensible of their Superiority ; and put an end to the *Tartar* Usurpation : But what contributed still more to the Establishment of the *Tartars*, was, the employing the *Chinese*, both in their Civil and Military Affairs ; they advanced the most Popular of the Grandees to be Viceroys and Governors of Provinces, and so made them

ac-

accessory to the subduing their own Country ; they remitted to the People one third of their Taxes, govern'd them by their own Laws, and, like our *Henry VII.* deliver'd the Commons from that Tyranny the Great Men us'd to exercise over them ; and except in the matter of their Hair and Habits, the *Tartars* seem rather to have submitted to the Laws of the *Chinese*, than to have imposed any upon them ; and *Tartary* may now be said rather to be subject to *China*, than *China* to *Tartary* : For in *China* is the Seat of the Empire, there are the Supreme Courts of Justice, thither all the Wealth of the United Kingdom is carried, there all Honours and Degrees are conferr'd, and consequently thither all Men will resort. *China* has gain'd a vast Addition of Strength by *Tartary*, and has now no Enemy to fear : their indigent Northern Neighbours are under the same Sovereign, who keeps them in that Subjection that they are no longer in a Condition to disturb *China*. The petty *Tartar* Kings, as they are call'd, are no more than his Viceroys, or Governors of Provinces, the Emperor has Forts and Garrisons through their whole Country.

Name of
China.

As to the Name of this Country, *China*, or *Cina*, some derive it from *Cin*, who was one of their Emperors : And tho' the People of *India*, and from them the *Europeans*, continue to call it by this Name, yet it is observable, that every new Family on their mounting the Throne, give their own Name to the Empire ; and by that Name it is always call'd by their Subjects. *Navarette* says, it was call'd *Chin* by the People of *India* from the great Produce of Silk, that Word signifying Silk in their Language. But however the Name is deriv'd, it
si

is generally agreed that this is the same Country that antiently went by the Name of *Cathai*; that the great Cham, so much talk'd of formerly, was no other than the Emperor of *China*; and *Cambalu*, where he was said to reside, was indeed the City of *Peking*. Nor is it to be much wonder'd at that we were so much in the dark heretofore, having had little or no Commerce with that People till within these two hundred Years, since the *Europeans* found a Passage thither by the Cape of *Good Hope*.

No other great Cham but the Emperor of *China*.

China extending from the Latitude of 21, to about 42 N. the longest Day in the South is about 13 Hours and an half, and in the North about 15 Hours. The Northern Provinces have usually a very severe Winter of about four Months, viz. from the beginning of *November* to the beginning of *March*, when the Rivers and Canals are generally frozen hard enough to bear. In the Southern Provinces they see no Frost or Snow; but, as in other Countries which lie within or near the Tropicks, they have usually stormy Weather and Rains, about the Equinox, particularly in Autumn; and this is all the Winter they know, the rest of the Year they enjoy a clear Sky, and an almost uninterrupted Serenity: Nor are the Heats so great but they may easily be born by the help of their Grotto's and refreshing Shades, which they retire to in the Heat of the Day. At that time there is as profound a Silence, and a general Cessation from all Business, as if it was Midnight: The Evenings and Mornings properly constitute the Day in all hot Countries; Mid-day as well as Mid-night being assign'd for their Repose.

Climate.

Provin-
ces.

China is generally divided into sixteen Provinces, seven Northern and nine Southern Provinces; the first is *Leaotum*, or *Leaotung*, which lies beyond the great Wall, and is bounded by it towards the West, by an Arm of the Sea which divides it from *Corea* on the East, by the Mountains of *Great Tartary* on the North, and the *Kang-Sea* or Gulph of *Peking* on the South; this Province is situate between the 39th and 42d Degrees of Latitude; the Capital City whereof is *Xinyam*.

2. *Pekin*, or *Peking*, where is the Seat of the Empire; it is bounded on the North by the great Wall, which divides it from *Tartary*, on the South by the Province of *Honan*, on the East by the *Kang-Sea*, and on the South East by the Province of *Xantum*, and on the West by the Province of *Xanfi*; it extends from 36 to 41 Degrees of Latitude; the Capital City whereof is *Pekin*.

3. The Provinces of *Xanfi* is bounded on the East by *Pekin*, by the great Wall on the North, by the Province of *Honan* on the South, and by the River of *Hoang*, or *Yellow River*, on the West, which divides it from *Xenfi*; the Capital City is *Tayven*.

4. *Xenfi* is bounded by the great Wall and by *Tartary* on the West and North, by *Suchuen* on the South, and *Xanfi* on the East; the Capital City whereof is *Sigan*.

5. The Province of *Honan* is bounded by *Xanfi* and *Pekin* on the North, *Xenfi* on the West, and *Nankin* on the East; and lies between the Latitude of 33 and 37; the Capital City whereof is *Schaifung*, or *Caifum*.

6. The Province of *Nankin*, which is bounded on the North and West by *Xantum* and *Honan*, on the East by the Sea, and on the South by

by *Huquam* and *Chekiam*, and extends from 30 to 36 Degrees of Latitude ; the River *Kiam*, the greatest River in *China*, runs through it ; the Capital City is *Nankin* or *Kiamnin*.

7. *Xintum*, bounded on the North and East by the Sea, by *Pekin* on the West, and *Nankin* on the South ; the chief City whereof is *Cinan*.

8. The Province of *Chekiam*, bounded on the North by *Nankin*, on the East by the Sea, by the Province of *Kiamfi* on the West, and *Fokien* on the South ; and extends from 27 to 31 Degrees of Latitude ; the Capital City whereof is *Hamcheu*.

9. The Province of *Kiamfi* is bounded by *Chekiam* and *Fokien* on the East, *Huquam* on the West, *Nankin* on the North, and *Quamtum* on the South ; and extends from 26 to 31 Degrees of Latitude, the Chief City whereof is *Nancham*.

10. The Province of *Huquam*, bounded by *Kiamfi* on the East, *Honan* on the North, *Quamfi* and *Quamtum* on the South ; the Capital whereof is *Vucham* or *Vijchang*.

11. The Province of *Suchuen* is bounded on the East by *Huquam*, on the West by the Mountains of *India*, on the North by *Xenfi*, and on the South by *Quecheu* ; the Capital City whereof is *Chingtu*.

12. The Province of *Queycheu* is bounded on the North by *Suchuen*, on the East by *Quamfi*, and by *Yunan* on the West and South ; the Capital City whereof is *Queyang*.

13. The Province of *Yunan* is bounded on the East by *Queycheu* and *Quamfi*, on the West by *India*, and on the South by *Tonquin* ; the Capital City is *Yunan*.

14. The Province of *Quamfi* is bounded by *Yunan* on the West, by *Queycheu* on the North,

The Present State of

Quantum on the East, and *Tonquin* and *Chochin China* on the South ; the Capital City whereof is *Queilin*.

15. The Province of *Quantum* is bounded by *Quamfi* on the West, *Huquam* and *Kiamfi* on the North, *Fokien* on the East, and the Ocean on the South ; the Capital City whereof is *Quamcheu* or *Canton*.

16. The Province of *Fokien* is bounded on the West by *Kiamfi*, on the South by *Quantum*, on the North by *Chekiam*, and on the East by the Ocean ; the Capital City whereof is *Focheu*.

The Kingdoms of *Corea*, *Tunquin* and *Siam* are also Tributary to *China*, according to *Le Compte*.

Corea is a Peninsula ; or, as some say, an Island ; being bounded on the West by the Province of *Leaotung* and the Gulph of *Nankin*, on the East and South by the Sea of *China*, and on the North by *Niuch*, a Province of *Tartary*, and lies between the Latitude of 36 and 42 ; the Chief City whereof is *Kimki*.

This being accounted by some a Province of *China*, I take Notice of the Situation here ; as for the Kingdoms of *Tunquin* and *Siam*, which lie to the South of *China*, they have Princes of their own, and will be distinctly treated of hereafter.

In the 16 Provinces of *China* abovementioned, *Le Compte* reckons 155 Capital Cities, 1312 of the Second Rank, 2357 Fortify'd Towns, and 10128789 Families.

Neuboff assures us, that according to the Poll Book, which is exactly kept, there are upwards of fifty eight Millions of People in the Kingdom of *China* ; and that this is easily known, because every Master of a Family is obliged under a severe Penalty, to hang over his

his Door a little Board, giving a particular Account of all the Souls in his House ; and that there is an Officer over every ten Houses, who examines the Truth of those Accounts, and makes his Report to a Superior Magistrate.

The Principal Rivers of *China* are *Kiam* or the *Blue River*, and the *Hoambo* or *Yellow River*.

Chief Rivers and Canals.

The *Kiam* takes its Rise in the Province of *Tunam*, upon the Borders of *India*, and runs quite cross the Kingdom from West to East, through the Provinces of *Suchuen*, *Huquam* and *Nankin*, and falls into the Sea Thirty Leagues below the City of *Nankin*, running a Course of above a Thousand Miles. The *Hoambo* or *Yellow River*, rises in the Mountains on the West of the Province of *Suchuen*, and runs Northward along the Borders of *Tartary* beyond the great Wall, where it re enters *China*, and then runs Southward between the Provinces of *Xanfi* and *Xenfi*, after which it passes Eastward through *Honan*, *Xantum* and *Nankin*, and having flow'd above 600 Leagues, falls into the Sea about 30 Leagues North of the Mouth of the *Kiam*.

The River *Kiam* is said to be unfathomable in some places ; but *Le Compte* observes, that the *Chinese* Pilots do not carry above 50 or 60 Fathom of Line with them, and it being something deeper than that, he supposes this gave occasion to People to think it had no Bottom. The Navigation of this River when it is swell'd by Torrents from the Mountains is exceeding dangerous, the Stream being very rapid.

The *Hoambo*, or *Yellow River*, carries with it at all times a Yellow sort of Slime or Mud, from whence it receives its Name ; and many other Rivers in the rainy Season seem rather
Tor-

Torrents of Mud than Rivers : The Waters of *China* in general are not fit to drink till they have been boil'd ; which *Le Compte* imagines to be the principal Reason of their drinking them hot, and infusing *Tea* or some other Herbs in them to make them wholeſome as well as palatable.

Through every Province of *China* there is one Grand Canal which ſerves as a High Road ; the Banks whereof are lin'd with great ſquare Stones of coarſe Marble, upon which the People who draw the Veſſels walk ; from this great Canal are cut ſeveral ſmaller, which are again branch'd out into Rivulets that generally end at ſome Town or Village. Over theſe Canals are ſtately Bridges of three, five, or ſometimes ſeven Arches, the middle Arch ſo high that Veſſels may go through without taking down their Maſts : The Arches are all built with Marble, or other Stone ; nothing can afford a more agreeable Proſpect than ſo many fine Canals, adorn'd with noble Bridges, with a prodigious number of Towns and Villages upon the Banks, and a multitude of Veſſels ſailing different Ways upon them, through the moſt fruitful Vales. *Europe* we are aſſur'd has nothing to boaſt of comparable to this.

One of theſe, call'd the *Grand Canal*, reaches from *Canton*, the Southermoſt part of *China*, to *Pekin*, the Imperial City in the North, being upwards of 1200 Miles, except that it is interrupted by one Mountain in the Province of *Kiamſi*, where there is a neceſſity of travelling a ſhort Day's Journey by Land. In this vaſt Tract, the Ground not being always level, inſtead of Sluices there are ſeveral great Water-falls, or Torrents, more or leſs rapid accord-

according to the difference of the Level : Near these places are great numbers of Men plac'd to draw up the Vessels which go against the Stream, they have several Capsterns upon the Banks, and having fasten'd Cables round the Vessel, they raise it by little and little till they have brought it into the upper Canal with infinite Labour and Hazard ; they have not yet the Art of erecting Sluices and Flood-gates, as in *Europe*, where one Man can open or shut the Gates, and cause the largest Vessels securely to ascend or descend.

In some Places where the Waters of two Canals have no Communication, and the Level of one is Fifteen Foot above the other, their Vessels are so made, that by sloping the Banks like a Ridge of a Barn, they will dragg them from the one to the other, tho' they are never so heavy loaded. And our Author tells us, he had often pass'd from one Canal to another in this manner.

Tho' their Ships for the Sea Service are not comparable to those of *Europe*, and their Skill in Navigation is but mean ; yet upon their Rivers or Canals they manage large Vessels, as big as Ships, by a few Hands, with great Dexterity ; of these Vessels there are not less than ten thousand in the Southern Provinces equipp'd for the Emperor's Service : They are Flat-Bottom'd, the Head and Stern Square, but the Forepart not quite so broad as the Stern ; they have a Mainmast and a Foremast : The Foremast has a Yard and a square Sail, but the Sail of the Mainmast is narrow at-top like a Sloop's Sail ; their Masts are not piec'd as ours, and set one on the head of the other, but are only one single Tree. Their Sails are made of a thick Matt strengthen'd with

Navigation and Vesselson their Rivers and Canals.

with Laths or split Cane at about two Foot distance: Upon the Deck they Build little Rooms or Cabbins from one end to the other, rais'd about Seven or Eight Foot high, they are painted and gilded both within and without, and so very neat and commodious, that they make the longest Voyage tolerable. The Mandarins, or great Officers, often travel together in this manner, and no where spend their Hours more agreeably; for here they visit one another without Ceremony, and play and pass away their time as if they were all of one Family; which Freedoms are never taken by Magistrates on Shoar.

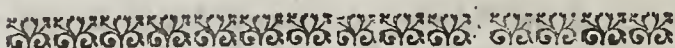
But notwithstanding the Sailing upon their Rivers and Canals is generally exceeding pleasant, there are several Rapid Torrents on which they sail with the utmost hazard; Father *Le Compte* tells us, he was once upon such a Stream, when the Vessel was whirl'd round with an incredible Swiftnes for a considerable time, and at length dash'd upon a Rock. That in the Province of *Fokien*, for eight or ten Days Sail the Vessel is in continual danger of perishing; there are so many Cataracts and rocky Straights that it is hardly possible for the Boat to pass through without being dash'd to pieces on one side or other; Every day almost some Vessel or other is shipwreck'd in these Torrents, but they have often the good Fortune to split near the Shoars, and the Passengers are sav'd; sometimes indeed the Vessel is dash'd to pieces and the Crew buried in a moment. *Le Compte* says, tho' he had sail'd upon the most tempestuous Seas, he thinks he never run so many Hazards in ten Years, as he did in ten Days upon these Torrents: But all this Danger it seems proceeds
from

from want of Hands to manage their Barks, or if instead of eight Men they carried fifteen, all the Violence of the Streams would not be able to carry them away, so dexterous are the *Chinese* at stemming the Force of the Current. But it is common in *China*, as well as other Parts of the World, to hazard Mens Lives, and venture losing all their Effects, rather than be at a trifling Charge more than they apprehend to be absolutely necessary.

Father *Gemelli Careri* observes, that there is hardly a City or Village thro' the whole Empire, especially in the Southern Provinces, but enjoys the Conveniency of some Navigable River, Lake, Canal, or Arm of the Sea ; and that there are almost as many People live upon the Water as upon the Land : Wherever there is a Town upon the Shoar there is another of Boats upon the Water ; and some Ports are so block'd up with Vessels, that it will take up several Hours to get cross them to Land. These Vessels are made as commodious as Houses ; and there are many Born, and Live, and Dye in them ; and they keep Hogs, Poultry, Dogs, and other Domestick Animals on Board, as if they were on Shoar.

Besides these Vessels, there are a prodigious Number of Floats of Timber perpetually going up and down the Rivers and Canals, which carry whole Villages of People upon them. This Timber is cut chiefly in the Province of *Suchuen*, which adjoins to *India* on the West ; and these Floats are some of them a Mile in length ; they arise two or three Foot above the Water, upon which the People build little Wooden Huts, or Cabbins, at equal distances, where they live till they have disposed of the Timber on which they

are Built : Thus great Quantities of it are convey'd as far as *Pekin*, being above three hundred Leagues from the Place where it is cut.



C H A P. II.

Containing a Description of their Towns, Fortifications, Palaces, Publick Buildings, Houses and Furniture.

HA V I N G given some Account of their Rivers and Canals, and the Vessels us'd upon them, I shall proceed to describe their Cities, Fortifications and Buildings on Shoar.

Great
Wall, &c.

And first of the great Wall which separates *China* from *Tartary* (except towards the East part of it, where it divides the Province of *Pekin* from that of *Leaotum*, which our later Accounts inform us lies without the Wall.) This Work begins in the Province of *Xenfi*, which lies on the North-West of *China*, in about 38 Degrees of Latitude, and is carried on over Mountains and Valleys ; first towards the North-East to the Latitude of 42, and then South-Easterly to the Latitude of 39, and terminates at the *Kang-Sea* between the Provinces of *Pekin* and *Leaotum*. The whole Courser of it, with all the Windings, *Le Compte* tells us, is about fifteen hundred Miles ; tho' in a direct Line from West to East it may not be half so many Miles : It is almost all built with Brick, and such well temper'd Mortar, that it has now stood above eighteen hundred Years, being built by the Emperor *Chihohamti*,

Chibohamti, to prevent the Incursions of the *Tartars*, and is very little decay'd. Some Relations tell us it is many Yards thick, and exceeding high ; but by the Embassy that was sent from *Muscovy* to *China*, and others who have lately seen it, we learn that it is but four Fathoms, or about thirty Foot high ; and broad enough for eight People to ride a breast. *Le Compte* makes it but five Foot thick, and not so high as the Walls of their Towns ; but he has either mistaken the thickness of the Wall, or it is false Printed, *viz.* five Feet for five Yards ; for it is generally agreed to be about five Yards thick, and ten in height.

There are no Breaches in this Wall, except in the Province of *Pekin*, North of the City *Surven*, where instead of the Wall are very high and inaccessible Mountains ; and in that part where the *Hoambo* or *Yellow River* passes through it : As for lesser Rivers which fall into *China* through this Wall, they run under Arches made in the Wall. It is generally of equal Height upon the highest Hills, and in the lowest Valleys : So that *Le Compte* observes, when People talk of the wonderful Height of it in some Places, it must be understood of the Height of the Mountain on which such part of the Wall stands.

It is fortify'd all along by Square Towers at a Mile distance, say some ; and others at the distance of two Bow-shots from one another. It was formerly guarded by a Million of Soldiers ; but now Guards are plac'd only at such parts of it as are easiest of Access.

The Cities and Towns of *China* are all Built in one Form, as near as the Ground will permit ; that is, Square. Two great Streets which cross one another in the middle of the

Cities and
Buildings

Town, divide it into Four Quarters; and from the Center the four principal Gates may be seen at once. The Gates stand due East, West, North and South; the Streets lye in a strait Line, are large and well pav'd; but very troublesome to walk in, all Men of any Fashion, being carried in Chairs, or riding on Horseback thro' them with their Attendants and great Equipages, and no Posts to keep off the Horses and Carriages. The Description of two or three of them will give us a tolerable Notion of the rest.

Pekin,

The Imperial City of *Pekin* is situated about the Fortieth Degree of Northern Latitude, and was antiently exactly square, being four Leagues about; but when the *Tartars* expell'd the *Chinese* out of this City, they permitted them to build a new one adjoining to it; which, with the old one, now makes an irregular Figure, considerably longer than it is broad: So that *Pekin* is indeed two Cities join'd in one, as *London* and *Westminster* are with us; one is call'd the *Tartar*, and the other the *Chinese* City, the latter of which is much the most populous. They are both together Six Leagues in Circumference, reckoning 3600 Paces to a League, according to Father *Le Compte*, who measur'd them by the Emperor's Order, and he thinks it to be four times as big as *Paris*: But as the Houses in *Pekin* are but one Story High, and those at *Paris* Four, *Pekin* may not have more People lodg'd in it than *Paris*; especially if we consider that the Streets are much wider, and that the Emperor's Palace is of a vast Extent, containing Parks, Gardens, Canals, &c. Yet he seems to be of Opinion, that the Inhabitants of *Pekin* are more numerous than those of *Paris*,

Paris, because they do not take up half the Room in their Lodgings that the *Europeans* do.

The Crowds in the Streets also he observes are so great, that People of Quality are forc'd to have a Horseman ride before them to make way; and yet scarce a Woman is to be seen amongst them: But there may be several other Reasons given for the Crowd being so great in this City, besides the populousness of the Place. First, Multitudes of Country People daily resort to *Pekin* to Market, and no River coming up close to the City, all manner of Goods are brought thither by Land Carriage, which occasions the Streets to be fill'd with Waggon, Camels and other Beasts of Burthen, with their Drivers; inso-much that Morning and Evening the Gates are so throng'd a Man must wait some Hours before he can get by. Besides, few Artificers or Handicrafts Work in their own Houses, but in the Houses of their Customers; Smiths, Taylors, &c, are all day about the Streets looking out for Employment; then all Persons of Fashion have numerous Trains of Servants; and when a Mandarin goes abroad, all his Officers attend him in their Formalities: The Lords of the Court and Princes of the Blood, who go almost every day to Court, are attended with strong Guards of Horse, all which contribute to fill the Streets, and make *Pekin*, as well as other Cities of *China*, appear much more populous than they really are. However, *Le Compte* computes there are not less than two Millions of Inhabitants in the City of *Pekin*, which is certainly above double the Number that is to be found either in *Paris* for *London*.

Artificers
never
work in
their
Shops.

The

Streets.

The principal Streets in *Pekin* are one hundred and twenty Foot Broad, and a League in Length ; and the Shops in which they sell their Silks and China-Ware, generally take up the whole Street, and make a very agreeable Prospect : And that which renders it more so, is the Custom the Tradesmen have of setting up a long Board before their Shops, above twenty Foot High, Painted and Gilt, on which are written the Names of the Goods they Sell. These being plac'd on each side the Street, almost at equal distances, in most of the Cities in *China*, and having Pendants and Streamers on the top, make a very agreeable Show. They have no Signs, but the Name of every Tradesman is written in large Letters over his Door, as some of our Tradesmens are upon their Signs in *England*.

The Walls of this City are fifty Cubits high, as some write ; but all agree, that they hide the whole Town by their Height, and are so thick, that several may ride a-breast upon them. They are defended by square Towers about a Bow-Shot distance from one another. The Ditch before them is dry, but very broad and deep. The Gates are of a prodigious Height, and at a distance make a noble Show : Every Gate of the Town has a Fortrefs, or Redoubt, built before it of equal height with the Gate, which being join'd together by high Walls, forms a handsome Square, large enough for 500 Men to draw up in Battalia. The way into it is by the side Wall between the Gate and the Fort, and not directly forward ; then turning to the Right, you enter the Gate of the City, where a strong Guard is always kept. The Arches, or Gate-ways are built with Marble ; but the
rest

rest of the Walls with Brick. The *Chinese* are not arriv'd at any Perfection in Fortification yet ; for they have no other Works besides a Wall strengthen'd with square Towers, a deep Ditch, sometimes dry, but commonly of running Water, with some Bulwarks or Bastions, and a few pitiful Iron Guns upon their Walls. There are nine Gates in the *Tartar* City ; three towards the South, and two on each of the other sides. The *Chinese* City is also Wall'd round, and has seven Gates, and a large Suburb at every Gate.

The Emperor's Palace stand in the middle of the *Tartar* City, and is an oblong Square, about two Miles in Length, and one in Breadth, defended by a good Wall. This Palace includes not only the Emperor's House and Gardens, but the Apartments of his Officers, and a great Number of Artificers, who are constantly employ'd by the Emperor. None are permitted to lie within the innermost Palace but the Eunuchs : The inner Palace consists of nine vast Courts : the Arches through which one enters these Courts are of Marble, and over each there is a large square *Gothick* Building ; but the Offices on each side these Courts are but mean. The Emperor's Apartment, which is in the furthest Court, is supported by large Marble Pillars, and Roof'd with glaz'd Yellow Tyles, which glitter like the Sun ; the White Marble Steps by which you ascend the Rooms of State, the Carv'd Work, Varnish, Painting and Gilding with which they are adorn'd, make them look very Magnificent, and suitable to the Grandeur of the Monarch to which they belong : But still there is not that Contrivance and Uniformity, *Le Compté* observes,

in

in which the Beauty of our Buildings consist ; and the Irregularity of the whole must offend any one who has Skill in Architecture.

The Guards of the Palace have no other Arms but their Scymitars, and are not so numerous as some relate ; but there are three or four thousand Mandarins and Great Officers always attending at the time of Audience. The Power and Insolence of the Eunuchs in the Palace was an insupportable Grievance in the former Reigns of the *Chinese* Emperors ; but the Emperors of the *Tartar* Race have so humbled them, that they are not much consider'd now ; some serve as Pages, and others in the meanest Offices.

But to return to the City, it is divided into four Quarters or Districts, and every one of these into lesser Divisions ; every ten Houses has an Officer like our Constable, who presides over the other nine, and informs the Magistrate if any thing extraordinary happens. If any Robbery be committed in the Night, the Neighbourhood are oblig'd to make it good ; and in every Family the Master is answerable for his Children and Servants. In the Night the Guards Patrole in the principal Streets, and the Horse go their Rounds upon the Walls ; and if any are taken up who have not a Licens'd Lanthorn, they seldom escape Punishment ; for no Masquerades, or Nightly Meetings are encourag'd by the *Chinese*.

The City of *Pekin* stands upon a Plain ; there are no Hills in it but two, which were thrown up by hand, in the Emperor's Palace. In all parts of the City there are Men and Chairs to be hir'd, as in *London*, and Horses ; but no Coaches are us'd in this part of the World.

Their

Their Houses, and even the Palaces of the principal Mandarins, are built upon the surface of the Ground, and supported by Wooden Pillars, without any Foundation. Indeed they build but one story High, and so need a Foundation the less; but they take up a great Extent of Ground, having several open square Courts within their Walls: They have such a regard to their Privacy, that no Windows are made towards the Street, or to look towards their Neighbours; and just within their great Gate or Portal, there stands a Wall or Skreen to prevent Strangers looking in upon the opening of the Gate: When you are pass'd this Skreen, there are little Alleys to Right and Left, from whence you pass into the several Courts, which are built on all sides. Their Entertainments are made in a sort of Hall, or Banqueting House, at the Entrance of their Houses; which have no other Ornament besides a single Order of Columns, painted and varnished, which supports the Building; and the Roofs are often open to the Tiles, without a Ceiling. They have no Looking-glasses, Hangings, or fine Chairs; and their Beds, which are one of the principal Ornaments, are hardly ever seen by Strangers, who are not permitted to go farther than the first great Hall. The Furniture of the best Houses consists only of Cabinets, Tables, varnish'd Skreens, China-ware, Pictures, and Pieces of white Taffaty, upon which are written in large Characters some Sentences of Morality: Nor do you see any Chimneys in their Rooms, but they have Stoves or Charcoal to warm them in cold Weather.

Furniture.

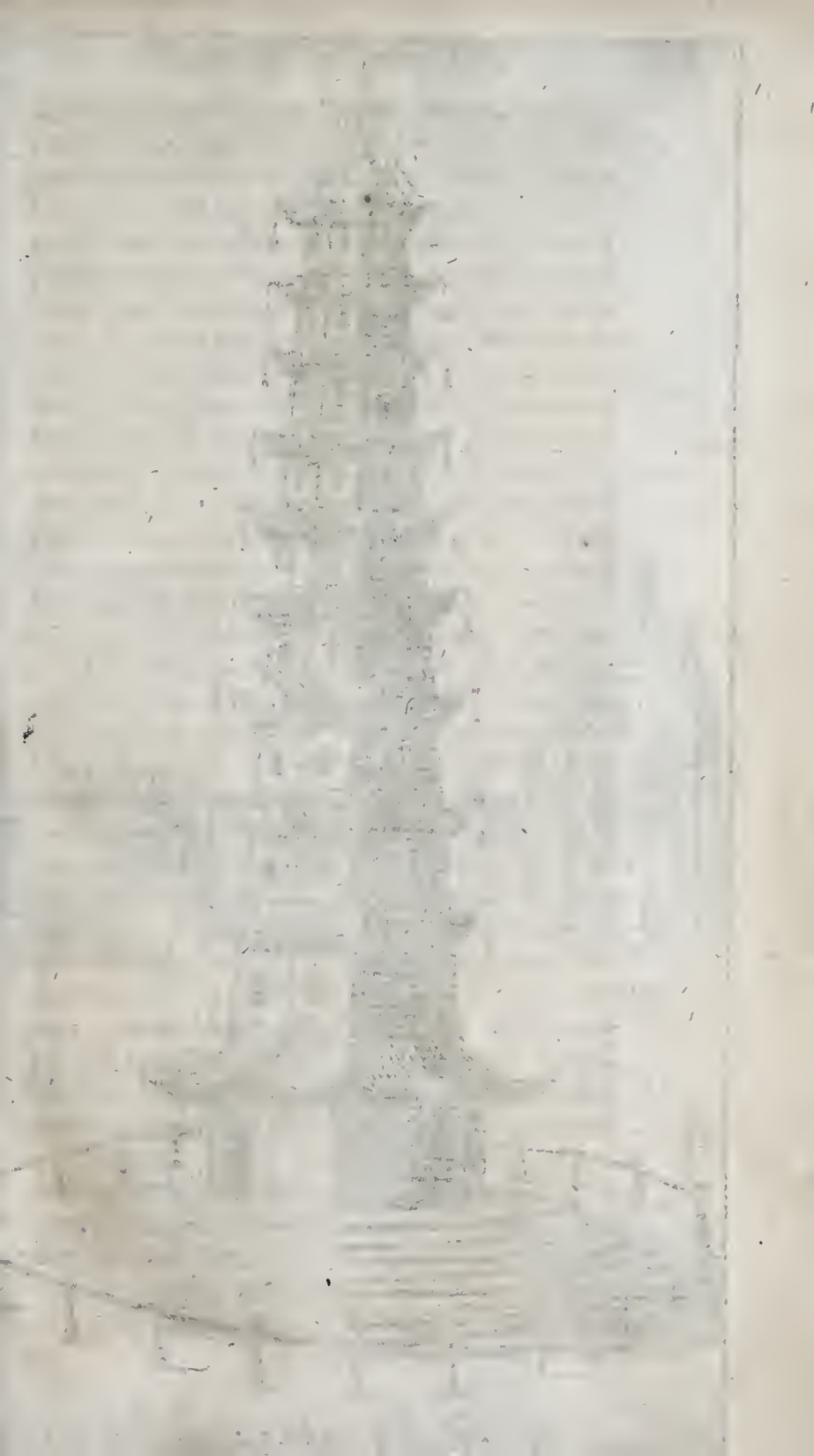
Their Beds are indeed very fine; in Summer they have Taffaty Curtains wrought with

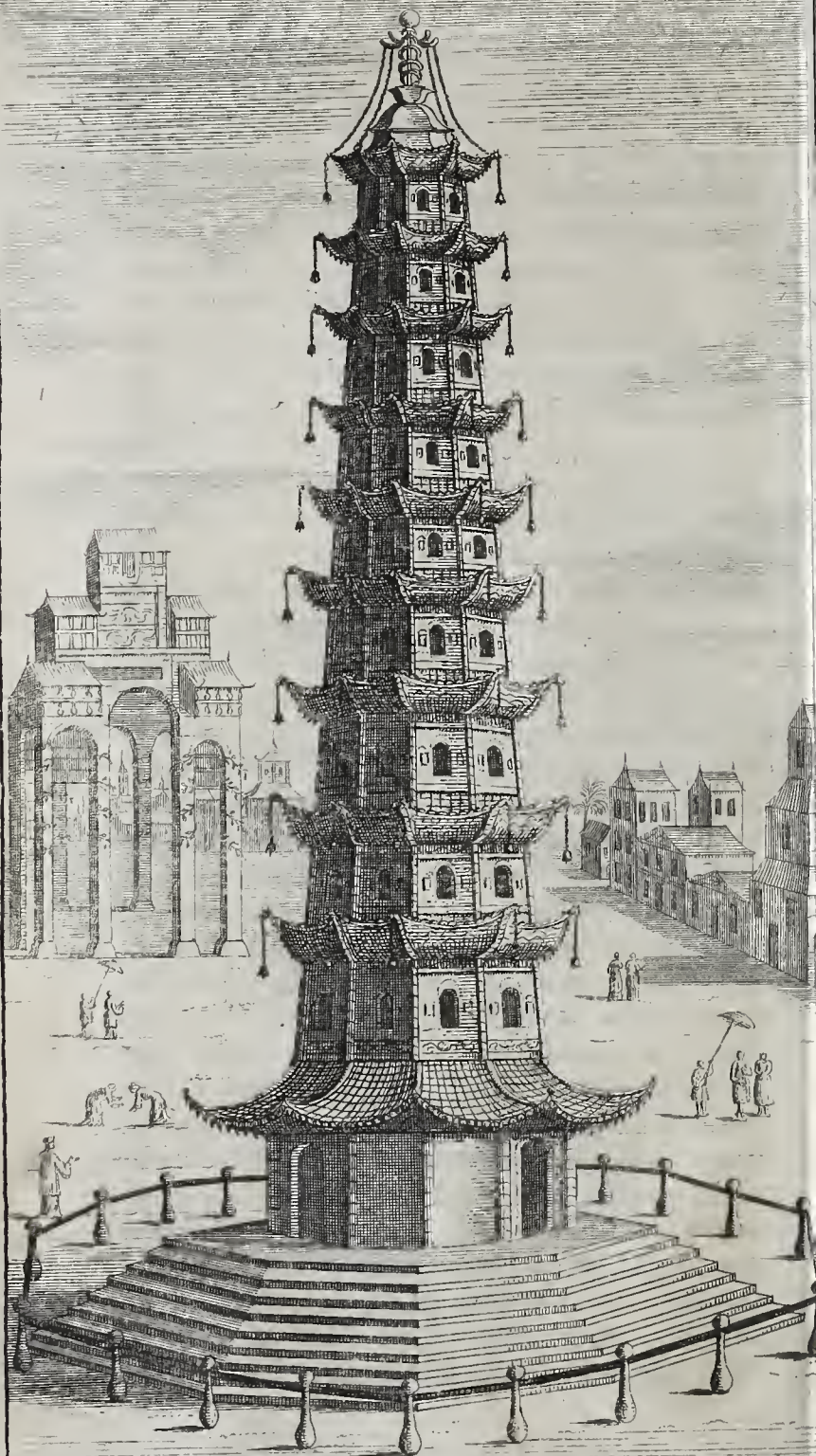
Flowers, Trees, and Birds, in Gold and Silk Embroidery ; or they have Curtains of the finest Gauze, which serve to keep off the Flies and Gnats, but let in the Air. In cold Weather they have Curtains made of coarse Sattin, with the Figures of Dragons, and other Animals, and Plants wrought in them ; with Counterpains of the same. They have no Feather-beds ; but use thick Quilts, or Matresses, to lye on ; and their Bedsteads are adorned with a Variety of Carving and Figures.

Nankin.

Nankin, or the South Court, (which the *Tartars* call *Kiammin*) was the Seat of the Empire, till the Emperor thought fit to remove to *Pekin*, or the North Court, to oppose the Incurfions of the *Tartars*.

It is still the Capital of the Province of *Nankin*, and lies in the Latitude of 32, Longitude 137. It was antiently enclosed by three Walls, the outermost of which was sixteen Leagues in Circumference. The Ruins of them look more like the Boundaries of a Province, than the Walls of a City : but tho' it has lost much of its former Grandure, and is lessen'd, as well in its Buildings as the Number of Inhabitants, since the removal of the Court to *Pekin*, it is still thought to be more populous than *Pekin*. The Streets are well pav'd, but not very broad ; the Houses low, but neat ; the Shops are fill'd with the richest Silks, and all other Manufactures which are to be found in the Empire. Hither the Doctors and Mandarins retire when they are out of Employment, here being the most considerable Libraries, and Printing and all other Arts practis'd in the greatest Perfection ; the Language is also more pure than
in





Tower of Nanking

in any other Part of the Kingdom. This City stands on the River *Kiam*, the largest and deepest River in *China*: it is about half a League Broad at this Town. Here are also a multitude of Navigable Canals, with stately Bridges over them, constantly throng'd with Vessels going in or out the Port, and the City has a Garrison of Forty Thousand Men in it.

Without the Gates of every Town there are usually two Magnificent Towers erected, and near each Tower is a Temple of Idols, and another Dedicated to the Genius, or Guardian Angel of the Place. There are also in almost every City Triumphal Arches, built to the Honour of some Great Men, who have been Benefactors to their Country; and Colleges or Temples Founded in Memory of their great Philosopher *Confucius*, where his Precepts are Taught.

Towers.
and pub-
lick Build-
ings.

There are two Towers without the Gates of *Nankin*, one of them call'd the *Porcelane Tower*, of an Octangular Figure, contains Nine Stories, and is two Hundred Feet High: It is rais'd on a Massive Basis built of Brick, and surrounded with a Rail of unpolish'd Marble. There are also Ten or Twelve Steps all round it, by which you ascend to the first Room: There are no Windows in this Room, but three large Doors open into it; and from thence you may ascend to the Ninth Story, by very strait inconvenient Stairs; each Step being Ten Inches deep. These Towers are all built alike, in the form of a Cone, or Sugar-Loaf; between every Story there is a Penthouse, or Shed, all round, which grows less and less, like the Tower it self, decreasing in Breadth as it encreases in Height. The Wall is at least Twelve Feet Thick at bottom, and

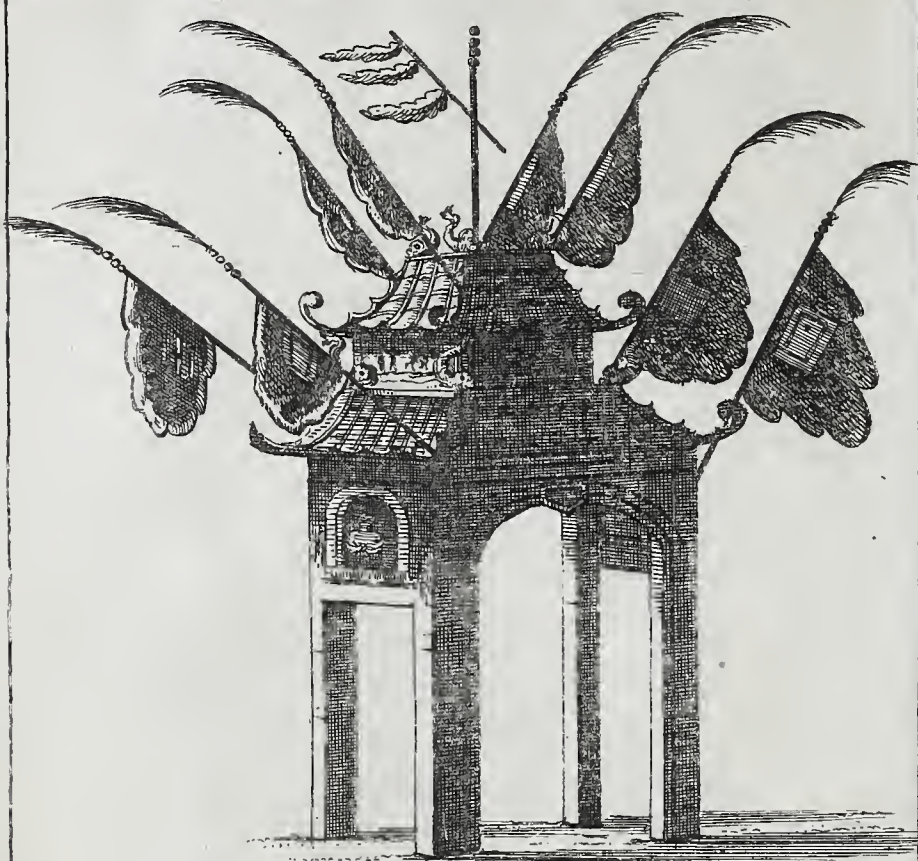
*Porcelane
Tower at
Nankin.*

Eight and a half at the top, and fac'd with China, or Porcelane, on the outside. Each Story is made by thick pieces of Timber laid a-cross, and on them a Floor; and the Ceiling of every Room is adorn'd with Paintings. The Walls of the upper Rooms have Windows; and there are Niches also round them, fill'd with the Images of their Gods. Above the Eighth Story there is a Cupulo, which rises Thirty Feet higher than the Tower; and on the top is a very large Golden Ball. This Tower has stood above Three Hundred Years, and still appears wonderous Beautiful. *Le Compte* looks upon it to be the best contriv'd, and Noblest Structure in the East.

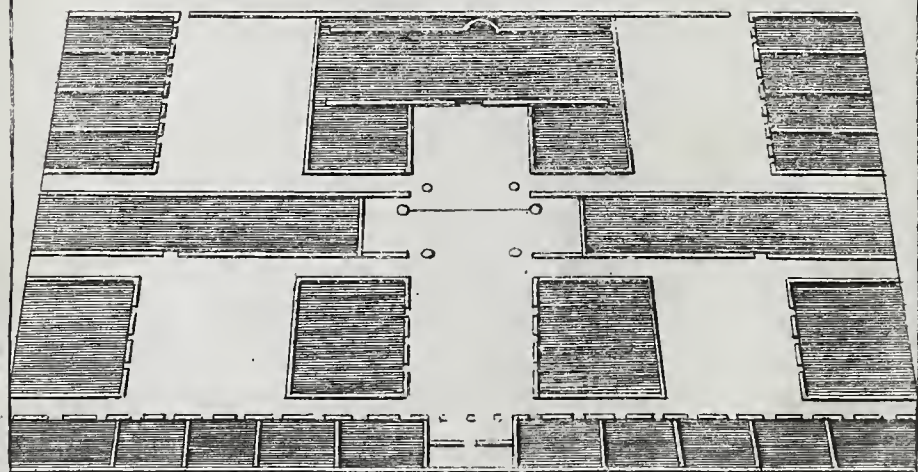
Bells and
Watches.

The *Chinese* have in every City very large Bells, by which they distinguish the Five Watches of the Night: They are hung in Towers built for that purpose, and begin to sound at Seven or Eight in the Evening. In the first Watch they strike once, which they repeat a little afterwards, and so on till the Second Watch begins; then they strike Two, which they continue to repeat till the Third Watch begins, and so on. They make use also of a Drum in their Towers, in the same Manner.

There are Seven Great Bells at *Pekin*, *Le Compte* informs us, which weigh One Hundred and Twenty Thousand Pounds a-piece. They are Eleven Foot Wide, Forty Round, and Twelve Feet High, besides the Ear, which is Three Feet more. But tho' they exceed our Bells much in Bigness, ours exceed them as much in sound: Their Metal nor their way of Casting is not comparable to ours; and, having Wooden Clappers, they make a very dull Noise. These Bells are almost in form of a Cylinder, near as wide at the Top as they



Triumphal Arch



1. Plann of a Chinese House

they are at Bottom; but the Thickness lessens gradually from the Bottom to the Top. The Metal is Brittle, very ill Cast, and full of Knots,

China abounds in great Cities; a Traveller is hardly got out of one but he enters another: They are divided into Three Classes, of the first there are about 160, many of which are three or four Leagues round.

Number
of Cities
and
Towns.

In the Provinces of *Xenfi* and *Xanfi* their Villages are surrounded with Walls and Ditches; and have Iron Gates, which are shut every Night, and guarded in the Day time by the Country People, to defend them as well from the Insults of the Soldiers, as from Robbers.

The Triumphal Arches above-mentioned, consist of three great Arches made of Marble, the middle Arch higher than the other two: They are supported by Four Columns, sometimes Round, but oftner Square, made of one single Stone, plac'd on an irregular Basis. The Frize is adorn'd with Inscriptions, beautiful Figures and Sculptures, with Knots and Flowers finely carv'd, and Birds flying as it were from the Stone. These *Le Compte* looks upon as their Master-pieces. But some of their Triumphal Arches are so very mean that they are not worth a describing.

Trium-
phal
Arches.

The Windows of their Houses, as has been hinted already, neither look into the Street, nor towards their Neighbours; which makes it necessary for them to build about open Courts and Squares to receive the Light. Their Windows are not Glaz'd as ours, but instead of Glass they have Oyster-shells, or other Shells of Sea-Fish, clean'd and scrap'd so thin that they will let in the Light, tho' they are not so transparent as Glass: In other

Win-
dows.

Places,

Places, 'tis said, they have pieces of Painted Glass, like Straws glew'd together, which form a Square of the bigness of our largest Pains: And in other parts of *China* their Windows are made of Rattan, or Split Cane, and are rather Lattices than Windows, especially in the Southern Provinces: These being much cooler than Glass or Shells.

Port of
Canton.

The principal Ports of this Kingdom whether the *Europeans* Trade are, First, *Canton*, the Capital of *Quamtung*, the most Southern Province of *China*. It lies under or very near the *Tropick of Cancer*, about Fifty Miles from the Mouth of the River *Ta*; and is said to be the best Harbour in *China*. It is defended towards the Waterside by two high Walls, with Towers upon them, and two strong Water Castles; and on the Land-side by a good Wall, and several Castles. It exceeds all the Cities of *Asia*, we are told, in Idol Temples, Courts, Palaces, and other Publick Buildings: There are no less than Thirteen Magnificent Triumphant Arches between the Water-gate and the Palace. This City would have vy'd with the greatest, for Shipping, Trade, and Numbers of People, before it was ruin'd by the *Tartars* in the late War.

Macao.

There was formerly also a great Trade to *Macao*, an Island to the South of *Canton*, possess'd by the *Portuguese*: They have still a Fort there and a Garrison; but are forc'd to submit to the *Chinese*, and obey their Mandarins: All the Customs also are paid to the Emperor, tho' the *Portuguese* still retain a Form of Government, as to their own People: The Town is built upon very uneven Ground, on the point of a small Island, which commands a good Road, where the Shipping is cover'd

cover'd from Storms by several other little Islands which lie to Windward.

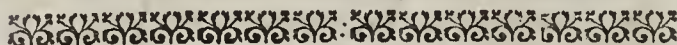
North-East of *Canton*, in the Province of *Fokien*, is another Port call'd *Emoui*, from the Island that forms it. Here the biggest Ships may ride close to the Shore ; and Trade has improv'd there so much of late, that it has drawn great Numbers of People thither. It has a Garrison of Eight or Nine Thousand Men for the Security of it. *Emoui or Amoy.*

The most Easterly Port in the Continent of *China* is *Nimpo* : This is a City of the first Class, very Populous, and beautify'd with many Triumphal Arches. It is but Two Days Sail distant from *Japan*, with which Island they maintain a great Trade, Exporting their Silks and other Manufactures ; for which they receive Gold, Silver, Brass, Japan Cabinets, &c. *Nimpo.*

The *English* had at the Time of the erecting the New *East-India-Company*, a Factory in the Island of *Chusan*, or *Cheuxan*, about Thirty Miles to the Eastward of *Nimpo*. This Island lies about the Latitude of 30, and is Eight or Nine Leagues in length from East to West, and Four or Five in breadth. There is a good Harbour at the West End near the *English* Factory, which was built close by the Shoar in a low Valley, where there are about Two Hundred Houses of Merchants and Tradefmen, who come thither to Traffick ; but their Families reside at a Town about a Mile further within the Land, which is surrounded by a fine Stone Wall, Three Miles in Circuit, defended by Two and Twenty Square Towers, and some old Iron Guns, and has a Garrison of Three or Four Thousand Men. *Chusan.*

Port of
Naukin
disus'd by
Foreign-
ers.

The Harbour of *Naukin*, the Capital of the Province of that Name, and formerly the Residence of the Emperor, was once accounted the finest in *China*, because of the Breadth and Depth of the River *Kiam*, which runs by that Town: But no Merchant Ships, *Le Compte* tells us, put in there at present; whether the Mouth of the River is choak'd up, or whether the Government intend to divert the Trade from this Place, he is not positive; but inclines to believe the latter: For, he says, the famous Pyrate, or *Chinese* Admiral, who refus'd to submit to the *Tartars*, besieg'd it with a great Fleet not many Years since; and the State observing how much the Place was expos'd to Insults from Abroad, chose to remove the Trade to other Towns which were more secure.



C H A P. III.

The Genius, Temper, Stature, Complexion, Shape, and Habits of the Chinese; with their Entertainments, Diet, Diversions, Festivals, Visits and Ceremonies; Roads, manner of Travelling and Carriages.

Genius
and Tem-
per.

THE *Chinese* ever look'd upon themselves as something superiour to the rest of Mankind, till the *Europeans* arriv'd amongst them; and still, tho' their Ignorance is so notorious in the Speculative Sciences, and even in some Mechanick Arts, such as Clock-Work, Architecture, &c. they will have it that they have one Eye more than we.

Such

Such despicable Notions they formerly entertain'd of Foreigners, that they laid it down as a Maxim, to have no further Commerce with them, than to receive their Homage; and when this was at any time refus'd them, only seem'd to pity the Folly of the *Barbarians*, as they call'd them, in neglecting to put themselves under the Protection of so Wise a People. They were antiently, 'tis true, Reverenc'd throughout *India*, *Tartary*, and *Persia*, as Oracles; and the great Objection, we are told, that the *Japonefe* made to the Christian Religion, was, that so wise a Nation as the *Chinefe* had not receiv'd it.

From this respect the Neighbouring Nations paid them, the *Chinefe* look'd upon themselves as the Favourites of Heaven, and that they were plac'd in the middle of the Earth, in a sort of Paradise, to give Laws to the rest of Mankind. Other Men they thought wonderfully defective in their Understandings, and deform'd in their Persons, and believ'd they were cast into the remote Corners of the World, as the Dross and Refuse of Nature; and that themselves only had receiv'd from God Rational Souls and Bodies, of an agreeable Size and Figure: When they found the *Europeans* to be vers'd in Arts and Sciences, they were amaz'd, and said, 'How could this possibly be, that a People so remote from us should be endow'd with such Parts and Learning! That they should Discourse and Argue as we do, when they never were Instructed in the *Chinefe* Learning! But Avarice, Ambition and Pleasure, it seems, have a large stroke in all Affairs in *China*, as well as in *Europe*, notwithstanding their boasted Politeness, and the Equitable Rules they pretend

tend to be Govern'd by, Injustice is too often found in their Courts ; and much of the Time both of Princes and People is taken up in Amorous Intrigues, as well there as here ; but they use such Caution to conceal their Vices, 'tis said, that a Stranger would be apt to pronounce all things were well regulated amongst them.

When they have an Interest to manage, no People know better how to insinuate themselves into the good Opinion of those they deal with, or improve an Opportunity when it offers ; nor will they decline the most Hazardous Undertaking, where they have any Gain in view. Throngs of People are perpetually in motion upon their Rivers, on their Coasts, and upon the Roads ; Trade and Commerce seems to be, says *Le Compte*, the Soul of that People, and the Spring of all their Actions ; nor do they much scruple imposing on those they deal with, of which many of them are so far from being ashamed, that they will laugh at the Man they have bubbled. A Foreigner goes in great danger of being cheated if he trusts to his own Judgment, and if he employ a *Chinese* Factor, as is usual, both Factor and Merchant will sometimes combine together to deceive the Stranger.

They continually apply themselves to discover the Inclinations, Humours and Tempers of those they have any Commerce with ; and keep up a fair Correspondence even with their greatest Enemies.

However, there do not want Instances of fair Dealing, and open generous Usage, and a Fidelity not to be corrupted.

There are no Duels amongst them ; all their Revenge is secretly manag'd, and they cannot
only

only dissemble their Malice, but seem patient even to Insensibility; till they have a favourable Opportunity to strike home. Their Great Men are engag'd in a perpetual pursuit of Places and great Posts, and carry on their Designs by Bribes and Presents, as in other Courts: Yet as the Laws prohibit these Practices, and refer all to the Merit of the Candidate, the most subtle and designing amongst them ever put on the greatest Appearance of Modesty and Self-denial: But however the *Chinese* may excel in Cunning, their Courage 'tis observ'd is not very remarkable.

In so large a Country it cannot be expected but the Complexion and Features, if not the Stature of the distant Inhabitants must vary. It is not difficult to discover a *North* from a *South Britain*, or an *Englishman* from a *Frenchman*, with us; how much more may it be expected that those of *North* and *South China* should have something to distinguish them, who are 30 Degrees of Latitude distant from each other? Therefore when some Authors tell us they are Fair, and others that they are Tawny; some that their Stature and Features resemble the *Europeans*; others that they have Flat Square Faces, short Noses, &c. these Relations may easily be reconciled, if we consider that one speaks of this Province, and another of that; and that the Provinces here are of as large Extent as most Kingdoms in *Europe*. However, it seems to be admitted by most Writers, that a Majority of the *Chinese* are Squat Well-set Men, broad Faces, black Hair, little dark Eyes, short Noses and thin Beards, which they wear long on the bottom of the Chin and upper Lip; but pull the Hair off their Cheeks by the Roots with Tweezers, and

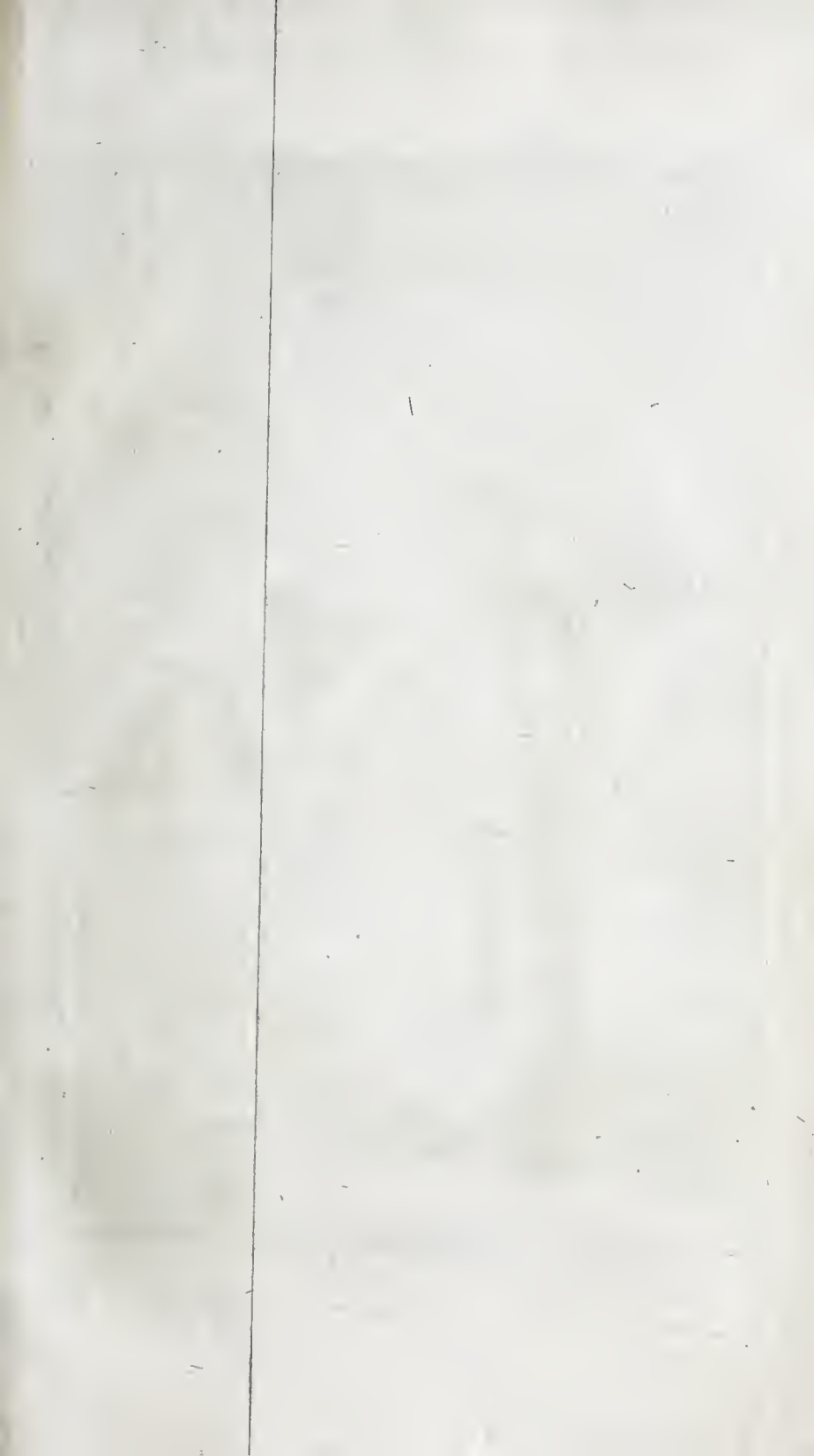
Stature,
Shape,
Features
and Com-
plexion.

till they arrive to Thirty Years of Age hardly any Beard appears. The Learned suffer the Nails of their Left Hand to grow Two or Three Inches longer than their Fingers, to distinguish them from Mechanicks.

The *Chinese* admire one that is Tall and Fat, a little above the common Size ; and if he have a broad Forehead, little Eyes, a short Nose, great Ears, a little Mouth, and a long Beard, he is look'd upon as a compleat Beauty ; a big Voice also is look'd upon as no mean Accomplishment, especially in a Magistrate. The Women who are kept up and not expos'd to the Sun, are Fair enough ; and except that they have little Eyes and short Noses, may vye with our *European* Beauties. Their excessive Modesty also 'tis said, adds much to their other Charms. They dress usually in their Hair, which is part of it made up in a Roll, and fastned with a Bodkin ; the rest is divided into two Locks, which fall gracefully upon the Neck. In the Northern Provinces they wear a sort of Caul of thin Silk over their Hair : And in *Pekin*, in Cold Weather they wrap a kind of Cornet or black Hood about it. They wear as the Men do, a long vest of Sattin, Red, Blue, or Green : The Elder Women generally chuse Black, or Purple ; they have over this a loose Gown with wide Sleeves, so long, that they would reach the Ground if they were not held up : But what is most remarkable, is, their little Feet ; in which their principal Beauty is thought to lie. As soon as a Girl is Born her Feet are bound up so hard that they cannot grow, which makes them walk a little awkwardly, the Foot of a grown Woman being not bigger than a Child's of Three Years Old.

They

Habits of
Women.





Habits of the Chinese.

They wear Embroider'd Silk Shoes, in shape much like our Womens, except that they are turn'd up at the Toes, and that the Heels are round and of an equal bigness from top to bottom : These they make themselves, and are very proud of shewing their fine Feet when they have an Opportunity.

The Men wear no Hats, but a Cap, which Habits of
Men. does not come so low as their Ears ; they carry a Fan in their Hands to skreen them from the Sun. They shave their Heads except one Lock behind, which the better sort make up into a little Roll : The poor People often go without any Cap, and let this Lock hang down their Backs ; the Cap is fashion'd like a Bell ; that which they wear in Summer is made of a fine Mat, and lin'd with Sattin ; there is also a Tuft or bunch of Silk or Hair died Red which falls from the top of the Cap to the bottom like a Fringe, and covers it all over ; or, being light, waves in the Wind, and appears very beautiful at a distance : They have also a large Button of Amber or Glass on the top of the Cap, which makes a mighty Glittering. In Winter these Caps are made of Plush, turn'd up with Sable, or Fox-Skin, and being very shallow, they are fastened under their Chins with a String.

They wear a Vest which reaches to the Ground, and folds over the Breast. It is fastened on the left Side with Four or Five Buttons of Gold or Silver : The Sleeves are wide at the Shoulder, but narrower towards the Wrist, and cover the whole Hand to their Fingers Ends. The Vest is tied with a Silk Sash which hangs down to their Knees. In Summer their Necks are bare : But in Winter they cover them, with a Cape of Sattin sew'd to the Vest,

Vest, or a Tippet of Sable or Fox-Skin Three or Four Fingers broad. Over their Vest they wear a loose Coat or Gown, Blue, Green, or any other Colour, with short Sleeves: This is shorter than their Vest, and those the *Tartars* and Soldiers wear do not come lower than their Knees. When they receive Company, or visit others, they wear another loose Coat or Gown over that, and every Garment is of different Colours. Under their Vest both Men and Women wear a Shirt, or rather Wastecoat of Taffaty, which wraps over the Breast, and is laced or tied on the right Side, and has close narrow Sleeves; they have also a pair of Drawers of the same. In Winter the Wastecoat is of Linnen, and they have Breeches, or rather Trowsers; for they are wide, and reach down a great part of the Leg: These are made with coarse Sattin quilted with Cotton or Raw-Silk. The Men also wear a kind of Silk Boots quilted with Cotton an Inch thick, and Slippers besides. These Slippers have good substantial Soles, stich'd with Pack-Thread; but the Foot of the Boot, as it is call'd, is made of Silk or Linnen, and therefore cannot be worn without the Slipper. A Man of Fashion will never be seen without his Boots when any one comes to visit him; but at other times they wear Slippers only in their Houses.

They had retain'd the same Fashion in their Cloaths and Habits above Two Thousand Years, when the *Tartars* compell'd them to cut off their Hair, and alter them in some particulars. The *Chinese* cannot be reconcil'd to Perukes; and the drawing on strait Stockings and Breeches, and the discovering so much Leg and Thigh as the *Europeans* do, looks very odd to them.

People

People of Distinction, tho' they never appear uncover'd in Publick, and observe a mighty Decorum Abroad, yet in Private, and among their Friends, will put off their Caps, Gowns, Vests, and even their Wastecoats or Shirts, wearing nothing but a thin pair of Drawers of white Taffaty or transparent Linnen. And the common People, Watermen, and Artificers, especially in the Southern Provinces, work and go along the Streets with only a thin pair of Drawers, without Cap, Shirt, or Stockings; so that they are perfectly Tawny.

When the *Chinese* ride in bad Weather, their great Coats, Caps and Vests are crusted over with a sort of Oil, which looks Green when it is dry'd, and defends them against the Rain; and their Boots are made of good thick Leather.

The *Missioners* in *China* at first went in the Habit of the *Bonzes*, or *Pagan* Priests; but they soon grew ashamed of appearing like these Idol Priests, and took up the Students Habit of long Gowns. When the *Tartars* came in they were forc'd to accommodate themselves to their Fashions, and wear short Vests and Coats of Silk; tho' at Home they tell us they are Cloath'd in Serge, or Painted Linnen.

Missioners
Habits.

At their Girdles the *Chinese* hang their Pouch of Tobacco, their Pipe, which is Brass, their Handkerchief, the little Sticks they Eat with, and their Knife. I don't perceive they have any Pockets to put their Trinkets in.

In Winter the Quality wear rich Furs; and others Lamb-skins, or quilted Cotton.

Their Swords, which are broad, they wear on the left Side, with the Point forward.

Every

Every Mandarin has wrought upon his Cloaths, either in Gold or Silver, before and behind, something which shews the Dignity of his Office. The Civil Magistrates have usually a Bird ; and the Military Officers, Dragons, Lyons, or Tygers work'd upon them.

Diet. The *Chinese* are far from being Superstitious in their Diet ; they do not only Eat all kinds of Flesh, Fish and Fowl the *Europeans* do, but Horse Flesh is in great Esteem among them ; nor are Dogs, Cats, Snakes, Frogs, or scarce any sort of Vermin refus'd : but Rice, Roots, Pulse and Garden-Stuff are the common Food. Broth and Soops they have also made either of Flesh or Fish, which they mix with their Rice. Salt and Pepper are never brought to Table, the Meat being season'd in the Dressing. They Eat their Flesh Boil'd, Fry'd and Broil'd ; but it is cut into little square Pieces like Dice before it comes to Table. They use neither Cloth, Napkins, Knives, Spoons or Forks ; but two little round Sticks of Ebony, or other Wood, sometimes tipp'd with Silver at the Ends, with which they take up their Meat very dexterously ; and for their Rice and Broth they hold the Cup to their Mouths and lade it in with their little Sticks. They use high Chairs and Tables, contrary to all the People of the East besides, who sit cross Legg'd upon the Floor. Every Person almost has a little lacquer'd Table to himself at an Entertainment, on which is set his Meat and Rice in little China Dishes or Saucers, and sometimes Plate is us'd.

Liquor. Tea is their principal Liquor ; Wine they have none, tho' the Country abounds in fine Grapes ; neither do they brew Beer of Barley, but

but have strong Liquors which they make of Rice; or Wheat; cold Water they never Drink; their Water being generally bad, and not fit to be drank till it is boil'd and corrected by the Infusion of Herbs, or mix'd with Spirits.

The two principal strong Liquors our Seamen mention who go that Voyage are, *Hochshue* and *Samsbue*: As for Tea, the Sailors leave that sort of Beveridge entirely to the Natives. The *Muscovite* Ambassadors also tell us of a sort of Brandy or Spirits, with which they were entertain'd in the Emperor's Palace.

Hochshue is of the Colour of Brown Beer, but very clear and strong: It is said to be an Infusion of Wheat in scalding hot Water, and tastes more like Mum than Beer. *Samsbue* is a Spirit distill'd from Rice, and either of a Pale or Reddish Colour; and this is what several Travellers give the name of Wine to.

These People generally eat their Meat cold, tho' they drink their Liquors hot; and so much Ceremony is us'd at their Entertainments, that it must certainly very much lessen the Pleasure of Eating and Drinking. When ever a Mouthful of Meat is taken up, or a Cup of Liquor drank, it occasions a Hundred Grimaces. There stands also a Person to beat Time, that every one may handle his little Sticks, and carry their Meat to their Mouths at once.

Ceremonious at their Entertainments.

The Entertainment begins with drinking Wine, as it is call'd, tho' it be a Liquor made of Rice. This is presented to every one of the Guests at the same time, in a small *China* or Silver Cup; they take hold of it with both their Hands, and lift the Cup as high as their Heads, and then drink without speaking.

Word. If any Person don't care to drink, it is necessary to make the Motion however, and hold the Cup to his Head as long as the rest, and it is not taken notice of whether he Drinks or not.

After this a Dish of Meat is serv'd up to each Table ; When the Master of the Feast gives the Sign, the two Sticks are taken up and flourish'd, after which they strike them into the Dish, and very dextrously carry a piece of Meat to their Mouths. They are to take as much care as possible that their Mouths all move together, that one may not have done before another ; for either to be beforehand, or make the rest wait, is reckon'd a great piece of Rudeness, and throws all into Confusion. When this is done, they flourish their little Sticks again, and having taken two or three Mouthfuls of a Dish, the Master of the House gives the Sign to lay down their Arms, which they do exactly in the same order they found them.

NoLiquor
forc'd. Then comes the Liquor again, which is drunk off with the same Ceremony as before. They drink, or rather sip, after they have tasted a Mouthful or two of a Dish, and sometimes there is not less than Twenty serv'd up ; but the Cups are little, and no Man Drinks more than he has a mind to ; if he do but make the Motion, as has been observed before, it is sufficient.

They sit silent at Table often three or four Hours, *Le Compte* tells us : and when the Master of the House thinks every one has eat what he will, he gives the Sign to rise. Then they get up and take a turn in the Garden, or some part of the House, for about a quarter of an Hour ; after which they return to the Dining-

Dining-Room, where they find the Desert, consisting of Sweetmeats and dry'd Fruits, which they eat with their Tea. In the mean time a Company of Strolers are call'd in to Act a Comedy; but the Jesuits tell us, they are exceeding dull and noisy, and observe no Rules; that they rather houl than sing, and make very indifferent Declamations; tho' it is expected you should however cry up the Performance, and admire the Wisdom of their Ancestors in instituting these Diversions.

Players.

Their Plays generally contain the Histories of some of their imaginary Saints or Heroes.

Their Ceremonies are part of the Constitution, every Man is oblig'd to observe them, even Tradesmen, Servants, Seamen, and Husbandmen have their respective Forms and Ceremonies appointed them, which the

Ceremonies appointed by the State.

Chinese imagine contributes much towards Civilizing their People; that the using those outward Condescensions and mild Expressions requir'd by the Government, tend to promote Peace and Order in the State, as well as in every particular Neighbourhood; and that the seeming Affection they are taught to express for one another, tends to produce mutual Good Will; that the forbearing scurrilous provoking Language may prevent many Quarrels, or at least they will be soon compos'd, where no such Fuel is administered, and by scolding in soft Expressions, their Fury does not rise to that height it would, if vulgar, sordid Language were allow'd of. Oaths and obscene Discourse, 'tis said, are never heard of amongst them.

The reason of it.

The common Salutation is the laying the Right Hand to your Breast and bowing the Head a little; when they would shew greater Respect,

Form of Salutation.

Respect, they join both Hands together, and bow their whole Body pretty low : Where one salutes a Person of superior Quality in his House; or elsewhere, he falls on one Knee, and remains in that Posture till the Person he salutes takes him up, which he does in an Instant. It would be an Affront, it seems, to salute a Magistrate when he appears in publick, unless the Person has particular Business with him ; but People stand up while they are carried by, with their Arms a-cross, and their Eyes fix'd upon the Ground:

Visits.

Familiar Friends visit without much Ceremony ; but for all others there is a Form prescribed. The Person who makes the Visit sends a Servant to the Gentleman he designs to wait on; with a Note fill'd with many respectful Expressions, suitable to the Quality of the Person he is going to see, to which he subscribes his Name. The Message being deliver'd, the Visitor sets out, and is receiv'd according to his Rank : If the Person he goes to see be much above him, the Master of the House does not move out of his Chair; sometimes he waits for his Guest at the Hall, at other times he goes into the Court ; and if the Person visited be much the inferior, he goes out into the Street to bring in the Stranger ; as soon as they discover one another they both run, and make low Bows. There is but little said at their encountring each other, a set of short Compliments are prescrib'd ; the one knows what he is to say, and the other what he is to answer : At every Door they halt, where the Bows and Cringes are renew'd, and they dispute who shall enter first. They use but two Expressions on this Occasion, the one says *Tsin*, which is *Pray walk in* ; The other answers

Paucan

Paucan, or *It must not be*. This is repeated Four or Five times, and then the Stranger suffers himself to be overcome, and goes on to the next Door, where the same Ceremony is renew'd. When the Company comes to the Room where they are to be entertain'd, they stand all in one Rank, and bow almost to the Ground, they never stand opposite to one another, when they salute, then they kneel, after which they spend some time in offering one another the Right Hand: They proceed to bow even to the Chairs, and every one dusts them with his great Sleeve, which the Master accepts very thankfully; then comes the Dispute who shall sit uppermost, but this makes no manner of Disorder, every one knowing what Place belongs to him, after all this Cringing is over, and one waits for the other till the Ceremonies prescrib'd him are perform'd.

After a quarter of an Hour's Grimace, they all seat themselves one over against the other. They are oblig'd to sit upright without leaning, with down-cast Looks, their Hands stretch'd out on their Knees, and their Feet even; they are to look grave and compos'd, and must not be too talkative, and sometimes there is not a Word spoken besides the Compliments prescribed. When they do speak, it is with all the submission imaginable, and never in the First or Second Person; for Instance, instead of saying, *I am oblig'd to you for the Favour you have done me*, they will say, *the Favour my Lord has done me who am so much beneath him has laid his Servant under the highest Obligations*. And instead of saying, *I present you with this Curiosity which my Country produces*, they will say, *permit the Servant to offer his Lord*
this

Manner
of Address

this Curiosity which his poor Country affords. Again, whatever comes from his Lordship's Noble Province is well wrought, or extraordinary fine. And never say, I or You; but your Servant or your Scholar did such a thing; and the Doctor or my Lord said this or that; and not you said or you did it; this would be reckon'd the height of Incivility, and a Manner of speaking only to be us'd to Slaves.

Tea is the usual Liquor drunk upon a Visit; and much Ceremony there is us'd in taking the Dish, carrying it to ones Mouth, and setting it down, or returning it to the Servant, and when they take leave, much the same Cringes are repeated as when the Guests arrive. Ambassadors are allow'd Masters of the Ceremonies to instruct them Forty Days before they are admitted to their Audience, that they may commit no Blunders, and many of the *Chinese* will be offended with Strangers if they omit to Cringe and Fawn, according to the Rules prescrib'd them.

Never
uncover
their
Heads.

The *Chinese* are so far from putting off their Caps when they salute one another, that it is reckon'd very indecent to appear before their Betters Bareheaded: and upon this account, in conformity to the Custom of that Country, the Pope thought fit to dispense with the Missioners appearing bareheaded in the Christian Churches in *China*.

Ceremo-
nies on
taking
Leave.

When a Stranger is about to take Horse and return home, this cannot be effected without much Ceremony; for he won't be so rude to Mount before the Master of the House, and he on the contrary entreats his Guest, to Mount while he stands to wait on him. The Stranger then protests the World shall be turn'd up-side-down before he will be so rude,
and

and persists in his Resolution till the Master of the House retires out of sight; but the Stranger is no sooner in the Saddle, than his Friend appears again, and bids him adieu; which Compliment is return'd by the other: And when the Stranger is gone a little way, a Servant is also dispatch'd after him to wish him a good Journey; for which the other returns him Thanks. Father *Gemelli Careri* tells us, the Guests leave Money enough behind them to pay for the Expences the Master of the House has been at; which tho' he refuses a great while, is at length accepted. But this I meet with in no other Author, and perhaps it may amount to no more than the Servants Veils with us; for few would make Visits where they were oblig'd to pay the whole Charge of the Entertainment.

Gaming, tho' prohibited by the *Chinese* Laws, is much practis'd amongst them, and there are Instances of those who have follow'd it so immoderately, that they have play'd away their Estates, Wives, and Children; any of which they will sometimes hazard upon a Card, or a single Cast of a Die. Gaming.

They have several Festivals, particularly the Three First Days in the Year, which they Celebrate by Feasting, Gaming, Comedies and sending Presents to their Friends and Patrons; but the Fifteenth Day of the First Month is solemniz'd with greater Pomp than any: This is call'd the *Feast of Lanthorns*; they hang them up in the Streets and in their Houses, and give themselves up to all the Extravagancies practis'd at a *Carnaval*. Some say that it was in Remembrance of one of their Emperors, who order'd a vast Palace to be erected, which he illuminated with a prodigious Festivals.

digious Number of Lanthorns, that the Day might not be distinguish'd from the Night. Others say it was in Remembrance of a Great Mandarin, whose Daughter drown'd herself. This Magistrate, they tell us, having us'd the People under his Command with great Humanity and Tendernefs, the Country in Gratitude came to his Assistance with their Lanthorns to look for his Daughter; but she was not to be found: And every Year in Memory of the Accident, the People thereabouts assembled with their Lanthorns, which at length grew into a general Custom.

But whatever gave Occasion to this Festival, all People Celebrate it with great Splendor and Magnificence. They lay out on some of their Lanthorns at least Two Thousand Crowns; and will retrench from their other Expences that they may do something extraordinary on that Day. The Gilding, Carving, Painting, Silk and Varnish us'd about them, make a glorious Show; and some of them are above Twenty Feet Diameter. These Lanthorns are illuminated with an infinite Number of Wax Candles and Lamps. The ordinary Lanthorns are generally Four Foot High, and have Six Pains half a Foot Broad each, made of transparent Silk, whereon are painted Flowers, Trees, Rocks and Human Figures in very lively Colours. They have also Bonfires and Fireworks in all Parts of the City: And the People seem to run Mad with an Excess of Joy for they know not what; in which the *Europeans* too frequently resemble them.

Roads.

The *Chinese*, as the *Romans* heretofore, throw up Highways, from one end of the Kingdom to the other. The Canals, as has been observ'd already, are fac'd with Stone, as well for

for the conveniency of Travelling, as to secure the Banks; and great numbers of fine Stone Bridges are laid over them, to render the Communication of the Provinces with one another the more easy and Commodious. Through the Meadows and low Grounds they raise their Ways to a great Height, and in some Places pave them; they cut Passages through Rocks and Mountains, that Carriages may pass the better; and on the sides of some steep Mountains they make a kind of Galleries with Timber, which are very dreadful to Strangers to look down from, but the Country People ride over them without any Apprehensions.

Their Roads are generally about Five or Six and Twenty Yards broad, and there are erected upon them little Wooden Buildings Thirty Foot high, not much unlike their Triumphal Arches. These stand about a Mile and half distance from one another, over which are written in large Characters the Names of the Towns whither the Roads lead, and their Distances, which are exactly measur'd at the Charge of the Publick. At the like Distances there are little Forts or Redoubts of Earth cast up, on which are erected the Emperor's Standard. The Country Militia keep Guard here for the Security of Travellers, and forward all Dispatches that are sent by the Government. These Guards examine any one that goes arm'd, and he must produce his Pass or they will detain him. There is that Caution us'd, that the Roads are very little infested with Robbers, notwithstanding the number of necessitous People that so populous a Country must be supposed to contain, and the rich Booty that is perpetually

Mercury's

usually to be found upon the Roads ; one reason whereof may be, that they are commonly so full of Travellers and so well guarded, that it would be very difficult to meet with an Opportunity to commit a Robbery ; but what contributes much more to this Security is the natural Industry of the People, and the great Encouragement that is given to Diligence, insomuch that there is not a Foot of Land which is fit for Tillage left unmanur'd, and their Manufactures of Silk exceed all the World besides, both in Quantity and Goodness.

Posts.

Their Posts were originally design'd only for the Service of the Government, and it is the Care of the Viceroy and Governor of Provinces to give them all imaginable Dispatch ; but the Post-Masters are permitted to carry private Letters, and do it as punctually, and with less Charge than they are carry'd in *Europe*.

Roads.

What contributes very much to the keeping their Roads in Repair, is the Emperor's frequent visiting the Provinces of the Empire, and whether he goes or not, it is given out every Year that he will make a Progress thro' this or that part of his Dominions ; whereupon all the Governors and Magistrates in the Provinces through which it is expected the Emperor will pass, apply themselves with all Diligence to repair every Defect, it being as much as their Places, or even their Heads are worth if the Roads be found out of order. And we are told of a Mandarin, who despairing of being able to mend them before the approach of the Emperor, hang'd himself a little unadvisedly to avoid his Resentment ; for the Emperor did not come that way at last. But

notwith-

notwithstanding all this Care, it is mighty inconvenient travelling by Land in dry Weather; for the Soil is so light and beaten to Powder by constant trampling, that a Man must travel all Day long through a Cloud of Dust; their Water-Carriage is much to be preferr'd to the Land.

They have Horses, Mules and Camels to ride on; but chiefly travel in Litters, carried by Men or Mules; some travel in Chariots, we are told, but our Authors do not give us the Description of these Chariots, or acquaint us how they are drawn; they seem to me to be no other than the Calashes with Two Wheels which the *Tartars* use. This is an Omission common in Writers of Voyages; they think it sufficient to give a Machine a Name, not according to the Figure of the thing, but the Use it is put to, every thing we ride in they will denominate a Chariot, and if carried by Men, a Chair, how littlesoever they resemble ours. The Chairs People are carried in are made of Cane, and have no Glass; the upper part of them is usually open before, except the Womens, who must neither see or be seen abroad. A piece of Wood goes cross from one Pole to the other, which the Chairmen lay upon their Shoulders, and do not carry the Poles in their Hands, as ours do.

The *Tartars* usually ride on Horseback, both in Towns and upon the Roads; their Saddles are made much like those in *Turky*, and, like the *Turks*, they ride mighty short, with their Knees almost as high as the Top of the Saddle. When they engage an Enemy they rise up upon their Stirrups to give the greater Force to the Stroke they make.

Carriages. The greatest part of the Goods and Merchandizes (where they have not the Convenience of Water) is carried by Porters on their Backs, who travel at a great rate, the Roads perfectly swarm with them, and there are little Houses for them to rest and bait at all along the Road side. Upon the Canals also, as has been hinted already, their largest Vessels are drawn by Men, even up the greatest Cataracts and Water-falls; they seem to have very few Horses for draught or burden, the Poor People are usually employ'd in those Drudgeries; and, as Travellers tell us, are us'd almost as barbarously as Beasts of Burthen in this part of the World.

Inns. Their Chairmen will run with a Chair or Litter at the rate of five Miles an Hour, and rest but once in ten Miles, we are told: A Book of the Roads is Printed by Authority, shewing the Ways and Distances from *Pekin* to every considerable Place in the Empire. In this Book all the Royal Ways are divided into Stages, or Days Journeys: At every Stage there is a House where the Mandarins (Governors of Towns or Provinces) are lodg'd at the Emperor's Charge, when they go to their Commands.

Here is a Guard and all Accommodations suitable to the Quality of the Person to be receiv'd. An Express sets out a day before the Mandarin, who carries with him an Instrument containing the Mandarin's Name and Office, to which is also affix'd his Seal; upon producing whereof the House or Palace where he is to lodge is immediately prepared, and Servants, Chairs, Litters, Provision and Boats, if there be occasion, are provided suitable to the Quality of the Officer who is expected.

And

And other Persons, as well as Mandarins, are accommodated in these Houses, who travel upon Account of the Government, or can procure an Order for it. Expresses are also here furnish'd with Necessaries for their Journey, who before they come near the House beat upon a Brass Pan which they carry at their Backs to give Notice to prepare Horses for them, that they may meet with no Delays.

CHAP. IV.

Their Manufactures, Trade, Shipping and Navigation.

THE principal Manufacture in this Kingdom is that of Silk, which is esteem'd by all Nations the finest in the World. That which the Natives account the best is wrought in the Province of *Nanking* of *Chekiang* Silk; but that of *Quantum* is highly valued by Foreigners.

Manu-
factures.

The sort that is most common amongst them is call'd *Touanze*; it is like our Sattin, and either plain or wrought with Flowers, Birds, Trees and Houses. These Figures are not rais'd, but made only by the different Colours and Shades. The principal Figure in their Silks is the Dragon, of which there are two sorts, one is call'd *Lom*, and has five Claws, which is only us'd in the Emperor's Silks; for this Dragon is the Imperial Arms which *Fohi*, the Founder of the Empire, gave Four Thousand Years ago. They work another Dragon in their Silks, call'd *Mam*, with four Claws, which every one is permitted to wear.

In

In Summer the Quality use a Silk call'd *Cha* for their Gowns, which is a sort of Taffaty : It is not work'd so close, or has so good a Gloss as the Taffaty made in *Europe*, but it is more substantial ; it is sometimes plain, but generally powder'd with great Flowers pierc'd through, and cut like *English* Lace : A whole Piece of it, large enough to make a Vest and loose Gown, may be purchas'd there for about Two Guineas.

They have another sort of Taffaty which serves them for Wastecoats, Drawers and Linings. This is a very close Silk, and yet so pliant, that press it or tumble it never so much it won't wrinkle, and they wash it like Linnen without spoiling its Beauty much. It is generally sold by Weight.

Besides Gold-Tissue, and several other sorts of Silk, they also make Plush, Velvet, Crapes, Druggets, Serges and Tammies ; but tho' Wool is very plentiful, especially in the Provinces of *Xensi* and *Xansi*, which abound in Sheep, they make no Cloth ; they have a great Value for *English* Cloth, which is sold dearer there than the richest Silks. They make Blankets of their own Wool, and a sort of Russet Cloth, of which the Learned make them Studying Gowns for the Winter.

They have a great deal of Cotten-Linnen, and another sort made of a Plant call'd *Co*, which is found no where else. It is planted and grows in their Fields to the bigness of ones Finger ; when it is dry they bind it into Sheaves and Water it like Flax or Hemp : The first Skin they peel off and throw away, the second they divide into small Threads with their Fingers, and without beating or spinning

ning make Linnen of it, which is transparent, and mighty cool and light.

The People of Fashion make Vests of it in Summer, and wear a loose Gown of *Cha* over it. In Spring and Autumn they wear coarse Sattin, the elder People plain, and others flower'd, but none wear Silks flower'd with Gold or Silver in Publick Assemblies or on solemn Visits but the Mandarins. The Common People generally wear a coarse Blue Linnen quilted with Cotten, or lin'd with Sheepskins in the Winter; And the better sort line their Vests and Gowns with Sables, or Fox, or Lambskins: They only turn up their Sleeves, or border their Vests with Ermins, for they are very scarce in *China*.

The Mandarins (who are often pretty thick and short) besides their Vests and Gowns, which are made of Furs, in Winter put on still another Gown over all with the Fur outwards; which our Author observes make their Figure differ very little from Bears, or the Beast whose Skin they borrow; but nothing is more commonly worn than Lambskins with the Wool, which is white, soft and warm, but pretty heavy, and has at first a strong smell with it.

Their raw Silk is of two sorts, the one is made by wild Worms in the Fields and upon Trees, which the People gather and spin; this Silk is of a Grey Colour and has no Gloss, and yet it is mightily valued, and costs more than Sattin; they are wove strong and close, and wash like Linnen; as for the other Silk, they feed the Worms in their Houses with Mulberry-Leaves Forty Days, and manage it as in *Europe*.

Raw Silk.

Wax.

China is remarkable for a sort of white Wax, not made by Bees but gather'd from Trees, which they have in such abundance, that it serves the whole Empire. It is found chiefly in the Province of *Huquam* and *Xantung*: It is produc'd by an Insect not bigger than a Flea, which has a Sting so Sharp that it pierces the Bark and even the Body of the Trees. The Country People gather the Eggs of this Insect in the Spring, from whence proceed Worms, which they place at the Foot of the Trees that are proper for them; they creep up and disperse themselves through all the Branches, and penetrating to the very Pith, convert their Nourishment into Wax as white as Snow, which they work out of the Hole they have made; it hangs congeal'd in Drops about the Tree, and the People gather it and make it into Cakes for the Market. As for their Tallow, which is produc'd by a certain Tree, it will be mention'd under the next Head of Plants.

China
Ware.

The *Porcelane*, or *China* Ware, is another considerable Manufacture in this Country: It is made of a very stiff Clay, or rather, soft white Stone, found in the Quarries of the Province of *Quamsi*; the Pieces whereof being wash'd, and separated from the other Earth wherewith it is mix'd, are beaten to a very fine Powder, which they make into a Paste, and kneed and beat it a long time afterwards, that the Water may the better incorporate with it. They use a paticular Water, which is not to be foud in the same part of the Country the Earth is: It is impregnated with a peculiar sort of Salt which purifies and refines the Clay more than any other. When the Paste is sufficiently kneeded, they form
their

their Vessels, and expose them to the Sun Morning and Evening ; but take them in when the Sun is too hot, or it will warp them. Thus they dry the Vessels by degrees, and paint them as they find the Earth proper to receive it. They also wash over the Cups with a sort of Lye or Varnish made of the same Matter the *Porcelane* is compos'd of, which gives them a particular Lustre. After this they bake them in a Furnace, which they heat with a gentle uniform Fire, and for fear they should receive any Damage from the Air, they do not draw them out immediately after they are bak'd, but let them cool gradually before they expose them to the Air ; from whence it appears that it requires a great deal of Care and Patience to bring this neat Ware to Perfection : But it is a great Mistake to think it takes up a Hundred Years, as some have reported : Nay, it is evident that it is not many Months about ; for we send them the Patterns of several Vessels from *Europe*, which they imitate, and return us the Kinds we propos'd in a very short time.

There are three different sorts of *China* Ware, distinguish'd by the different Colours : The First is Yellow, and tho' this is coarser than either of the other, yet it being the Imperial Colour, is always us'd in the Emperor's Court, and is not allow'd to other People. The Second sort is Grey, with abundance of small irregular Lines in it crossing one another; these are the most beautiful, but very rarely brought to *Europe*. The Last and most common sort is White, painted with Flowers, Trees, and Birds, of a pure Blue, which our Merchants principally buy up: This Ware is according to its Fineness, its White-

ness, the Smoothness, the Painting and Fashion. The Fineness is discover'd by the transparency, which may be judg'd of by the Edges where it is thinnest. The Whiteness is not to be judg'd of by the outward Varnish, but the Earth it self is to be examin'd; and this appears the whiter the older it is, when the Varnish is in some measure worn off. If there be the least Whart or Roughness upon the Surface it is accounted a very great Fault; it ought to be perfectly smooth and even throughout.

The Painting is either Red or Blue: Their Reds, 'tis observable, are seldom very lively upon these Vessels, tho' they do not want very fine Reds in *China*; but their Blue is excellent; however if Care is not taken by the Workman, the Whiteness of the *Porcelane* will be sullied by a Bluish Water which flows from the Colour. Their Flowers, 'tis observ'd, are pretty just in their Painting; but their Human Figures monstrous: And the Reason of it is said to be, because regular Pieces are not so taking in *China* as the mis-shapen ill proportioned Pictures they send us.

Varnish.

That fine Varnish with which the *Chinese* wash both their Earthen and Wooden Ware, is not a Composition, but a Gum which distills from a Tree, as Rosin does: it looks a little like Pitch in the Mass, and must be mix'd with more or less Oil when 'tis used, according to the Work it is intended for. Tables and ordinary Chairs they only wash Two or Three times over with it, and it is so transparent that you will discover every Vein of the Wood through it; but if you design to hide the matter it is laid on, it is repeated so often till it becomes an Ice; When the Varnish

nish is dry they paint the Work with Gold, Silver or other Colours; and they sometimes will go over it with Varnish again, to give it the finer Lustre. This Varnish preserves the Wood as well as beautifies it.

Their Paper in *China* is made of the inward Bark of the Bambow, or large hollow knotted Cane, which they beat, and make their Sheets Ten or Twelve Feet long: It is mighty thin and smooth, and wash'd over with a sort of Varnish, to prevent the Ink's sinking: But it is not so lasting as the Paper of *Europe*; for being made of the Bark of a Tree, the Worm is apt to take it; and this is the Reason they have no antient Manuscripts in *China*: Their Libraries consist only of Copies of authentick Originals, being forc'd to transcribe or reprint their Books in the compass of a few Years.

Their Ink is compos'd of Lampblack extracted from several Materials; but the best is made of Hogs Grease burnt in a Lamp; they mix a sort of Oil and Perfumes with it, which gives it an agreeable Smell; having made it into a Past, they form it into little long square Sticks with a Mold, and dry them; when they write they rub this Stick in a little Water, and it will make a shining black Ink, which never spreads beyond the Stroke of the Pen or Pencil, tho' the Paper is so fine that it sometimes sinks through.

The *Chinese* heretofore would have no Trade with Foreign Nations, but now admit all People into their Ports; they carry their Merchandize also themselves to *India*, *Japan*, the *Philippines*, *Java*, and other Islands in the *Indian Seas*; but never were known to make a Voyage to any distant Country. They hardly ever heard of any other Part of the World,

but *Asia*, till the *Europeans* discover'd the Passage thither by the *Cape of good Hope* ; tho' we are assur'd they had the Loadstone and the Use of the Compass long before us : The Reason they never made long Voyages is said to be, that they look'd upon the rest of Mankind as little better than Brutes, and believ'd that they themselves possess'd much the greatest as well as the best part of the Earth. When the *Europeans* gave them to understand how very small a part of the World they enjoy'd, and that there were many Kingdoms which surpass'd them in Arts and Sciences as well as Power, they stood amaz'd ; tho' they could not resist the Force of Demonstration. And 'tis observable, that they receiv'd the Jesuits kindly who brought them this Intelligence ; and learnt the Mathematicks of them, which gave those Fathers vast Advantages in propagating the Christian Faith, and in some measure supply'd the place of Miracles.

But to return to their Trade : Their principal Manufactures which they Export have been mentioned already, and the Product of the Soil will be mentioned in the following Chapter : but it may be proper to observe here, that notwithstanding vast Quantities of Gold and Silver are yearly Shipp'd for that Country, they suffer none to be exported again, but by stealth.

Shipping.

The Vessels on their Rivers and Canals have been describ'd already ; those that go to Sea are deeper and more capacious ; but their Masts and Sails are made after much the same Manner, and their Heads and Sterns square, like the former. They have some two Masts, and others Three, and their largest are above a Thousand Tuns Burthen. Each Mast is
but

but one Piece of Timber, supported on each side : Their Sails are made of Matting, strengthen'd with split Cane at about Two Foot distance ; they let them down upon Deck instead of going up to Furl the Sails, and they fold up like a Fan, having no Yards as the *European* Ships have.

All Ships carry frightful Images of their Gods, and have Altars and Lamps burning before them. The Hold of the Ship is divided into many small Partitions, which are made so tight, that if they spring a Leak, only the Goods stow'd there will be damaged, and it can go no further.

This being so great a Security to their Shipping, I enquir'd how it happen'd that our Merchants did not imitate the *Chinese*, and build in the same manner ; to which it was answer'd, that these Partitions took up a great deal of Room, and that the Safety they cou'd propose by this means, would not countervail the extraordinary Charges they must be at.

Besides, our People trade to *India* by Companies, and need no Partitions to divide their Goods ; whereas the *Chinese* trade separately, and every Merchant, or his Factor, takes care of his own Goods, which is look'd upon to be the principal reason of making those Partitions.

CHAP. V.

Contains an Account of the Nature of the Soil, their Tillage, Gardens, Husbandry, Plants, Animals and Minerals.

CHINA, like other Countries of a large Extent, consists of Hills and Valleys ; but both the one and the other are made as plain and

Husbandry.

and level as possible, and laid out in Plots like Gardens. Their Hills they cut into Terraces, or little Artificial Plains, from the bottom to the top, that the Water which they convey through Channels from one Field to another, may be equally distributed. These Plains are less and less as they increase in height till you come to the Top, and thus the Soil of the Hills is made as fruitful as their best Valleys. The Mold or Vegetable Earth is generally light and porous, and so deep in most Provinces that you may dig a great way before you come at any Rocky or Barren Earth. Indeed the Mountains of *Xenfi*, *Honan*, *Quantum* and *Fkien* are not so fit for Tillage as the rest; but then they are well Wooded with all manner of Timber, both for building of Houses and Shipping.

Wheat

In the Provinces of *Fekin*, *Xanfi*, *Xenfi* and *Suchuen*, which lie towards the West and North; they sow Wheat, Barley and Peas; *Huquam*, *Nankin*, and *Chiekiam*, which are low watery Countries, abound in Rice.

Soil and
Tillage.

The Soil of their Ground is so light, that they Plow with a single Buffaloe or Heifer; after they have Plow'd they clear the Ground of all Weeds; and if the Field be design'd for Rice, they let in the Water and moisten the Earth till it become a perfect Pulp or Hotch-potch. They sow their Rice first in little Beds or Plots, where it comes up so thick that it would never yield, therefore they transplant it after it is grown six or eight Inches high (two Foot high, says *Le Compte*, but this must be a Mistake) and plant their Fields in strait Lines as our Gardiners do their Beans, leaving little Spaces between. They continually supply these Fields with Water, in
which

which the Rice grows till it is almost ripe ; and then the Water being dry'd up, they cut and thrash it out often in the Fields where it grows, and in most Provinces have Two Harvests in the Year. The Rice has an Ear, the most like Bearded Barley of any *European* Grain, and grows usually four Foot, sometimes two Yards high.

They prepare their Ground for Wheat and Barley by grubbing up the Grass and Roots, and burning all together with Straw ; then having sifted this Earth fine, they mix and sow it with Seed in a strait Line in Trenches, and not promiscuously as our Husbandmen do. They use no Dung to meliorate the Land that is sown with Rice, Water alone is sufficient for this Grain ; but for other Grain they use all sorts of Dung, and among the rest Ashes and Human Excrements ; and they are such good Husbands of their Ground, that there is neither Hedge, Ditch or Tree to be seen in any of their Plough'd Fields.

Manure
for
Wheat.

They have most of the Fruits that are known in *Europe*, as Apples, Pears, Peaches, Apricots, Figs, Grapes, Walnuts, and Chestnuts ; they have also Pomegranates, Melons, Oranges and Olives ; but make no Oil of the last. They have also many Fruits which do not grow in *Europe*, particularly the Fruit *Letchi*, as big as a Nut, the Meat is soft and waterish, of a delicious taste, and has a long Stone ; this Fruit being dry'd turns black and wrinkled, like a Pruen, and is eat with Tea, to which it gives a Sharpness much more agreeable than Sugar. There is another Fruit peculiar to them call'd *Louyen*, or Dragons Eye, it is exactly round, Yellowish when it is ripe, full of Juice, and very cool and inoffensive.

sensitive. They have also *Anana's*, or Pine-Apples, Goyaves and Coco's, which they have brought from *India* : from hence came first those Oranges which are call'd *China Oranges*, and were carried to *Europe* by the *Portuguese*, who have now great Plenty of them themselves ; but there are several other sorts in *China* besides that the *Portuguese* brought over. That which is most esteem'd is no bigger than a large Walnut. Lemons, Citrons and Limes are also very common in this Country.

Tallow-Trees.

Of all their Trees their Tallow-Tree is the most remarkable : It is of the height of a Cherry-Tree, the Leaf shap'd like a Heart, and of a lively Red ; the Fruit is enclos'd in a Rind divided into Three Segments, which open when it is ripe, and discover Three white Kernels as big as a small Nut ; these Trees being planted in a strait Line Chequer-wise, this mixture of White and Red makes them look like a Parterre of Flower-pots at a distance ; but what this Tree is most valued for is the Kernel, which has all the Qualities of Tallow, both in Smell, Colour, and Consistency, and they make their Candles of it ; but the Wick being made of a small dry Stick instead of Cotton, they do not burn so clear as ours, and create an offensive Smell.

Herbs,
Roots,
Pulse,
Gardens.

This Country abounds more than any other in Herbs, Roots, Pease, Beans, and many other sorts of Pulse, which are the principal Diet of the poorer sort ; they cultivate their Kitchen Gardens much beyond the *Europeans*, tho' we exceed them in fine Walks and Flowers, which they entirely neglect, as unprofitable.

They have a Tree also peculiar to that Country like our Walnut-Trees, which bears

a Seed

a Seed about as big as a Pea, much like Pepper, and which the Inhabitants use instead of it.

There are no Fountains to be met with any where but in the Emperor's Gardens.

Tea or Tcha, is a Plant peculiar to this Country: It usually grows at the foot of some Mountain, and the best upon a Stony Soil, the Root resembles that of a Peach-Tree, and its Flower that of white wild Roses. The Tree is of all sizes, from Two Feet to an Hundred in height, and some of them are so thick, that two Men cannot grasp them, according to the *Chinese Herbal*. But tho' there may be some very high and large Trees, as Thorns will sometimes rise to a great height: It is accounted but a Bush or Shrub, and grows about as high as a Rose-Tree generally. It is planted upon little Hills, each Plant about three Foot distance from another, and does not commonly grow wild. *Le Compte* tells us, he saw this Plant in the Province of *Fokien*, where it grew upon the side of a little Hill, and the Plant was not above five or six Feet high; that several Stalks an Inch thick a-piece were join'd together, and dividing at the top into several little Branches, form'd a kind of Cluster like our Mirtle: That the Trunk seem'd dry, but bore green Branches and Leaves; the Leaves are narrow, ending in a point, and were an Inch, or Inch and half long, and indented; that the oldest were white and brittle, and tasted bitter; the young ones were soft, smooth, redish and transparent, and pretty sweet to the Taste.

Mr. *Cunningham*, F. R. S. Physician to the *English Factory* at *Chusan*, tells us, that the three sorts of Tea commonly brought to *Europe*, are

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all from the same Plant, and only the seasons of the Year when it is gather'd, and the Soil makes the difference. *Bokea* or *Voiij*, so call'd from some Mountains in the Province of *Fo-kien*, where it grows, is the very first Bud gather'd in the beginning of *March*, and dry'd in the Shade; the *Imperial* or *Bing Tea* is the Second Growth in *April*; and *Singlo* or *Common Green Tea* the Last, in *May* and *June*, which are both dry'd in little Pans over the Fire. The Tea Shrub is an ever-Green, and is in the Flower from *October* to *January*. The Seed is ripe in *September* and *October* following; but for one fresh and full Seed there are a hundred naught. Its Seed Vessels are Tricapsular, each Capsula containing one Nut or Seed; but tho' there be the Vestiges of several, only one comes to Perfection.

Grafting. They understand Grafting, but perform it in a different manner from the *Europeans*; for instead of slitting the Stock as we do, they cut a small Slice off the outside of the Stock, and apply the Graft, which is shap'd accordingly, then they tye up all together and cover it with Straw and Dirt as we do.

Ginger. *China* produces great Quantities of Ginger, which grows wild in many Places near the Sea; but this is not near so good as that which is cultivated. There are two kinds of this Root, Male and Female: The Female has the smaller Leaf, and the Root is not so large as the other: Its Leaf is like that of a Reed, and not easily distinguish'd from it; the Root is dug up about Midsummer, when the Leaf, begins to fall; when it is fresh and moist it is not near so hot as when it is dry'd. It is a very pleasant Sweetmeat preserv'd green, and much eaten in this Country. It is

is reckon'd very good in many Distempers, particularly the Cholick and the Flux.

Sugar-Canes grow in great abundance in this Country, they are found chiefly in Marshy Grounds, and have Leaves like Reeds, they are about three Fingers thick, and full of Knots, and shoot up six or seven Feet high; but these Canes shall be further describ'd in those Countries where Sugar is the principal Produce. Sugar.

There is another small Reed or Cane which grows upon the Mountains in China, call'd a *Rattan*, or *Japon Cane*; when dry 'tis said it will produce Fire if one piece be struck against another, and that they are us'd in some Places instead of Flints. These Rattans are very rough, and being twisted together they make Cordage of them. Canes and Reeds.
Cordage. The *Javans* and *Japanese* make Cables of them, which will not rot so soon in the Water as those made of Hemp.

There is still another sort of Reed or Knotty Cane call'd the *Bambou*, the Body whereof grows to such a bigness that it is often reckon'd among their Trees. It thrives best in Marshy Ground, and is naturally very strait and tall; but they bend it in the middle while it is growing, to make Poles for their Chairs. Of these Bambous are often made Canoes or Wherries, and being a light Cane, they are row'd with incredible Swiftnes. They serve also instead of Timber in their Houses and other Buildings. Bambou.

There are great Woods of Mulberry-Trees in this Country, particularly in the Province of *Chekiang*, with the Leaves of which they feed their Silkworms. These Woods are some of them cut down every Year, because the Silk which is produc'd by those Worms, which Mulberry-Trees.

feed on the Leaves that spring from the young Shoots is much the best.

Cinamon. In the Province of *Quangsi* there is some Cinamon; but this being a Tree which comes to the greatest Perfection in *Ceylone*, shall be describ'd when we speak of that Island.

Cloves, Nutmegs There grow also, as we are told by *Nieuhoff*, Cloves, Nutmegs, and Mace in *China*; but it is in such small Quantities, he confesses, that they as well as the *Europeans* are supply'd from the *Molucca Islands* with these Spices; and therefore I shall describe them, when I come to speak of those Islands. The Drugs call'd *China Root* and *Rhubarb*, are also the Product of this Country, and *Coco-nut-trees* are very common. This is the most useful Tree which is any where to be found in the World, it serving for Meat, Drink, Building and Cloathing; of which I shall enlarge when I come to *India*, where they abound most.

Ginseng. There is no plant which the *Chinese* seem to value more than that which they call *Ginseng*: This, if we believe them, has the Virtues of every other Simple, and is one Ingredient in almost all their Prescriptions to Men of Quality, but is too dear for the Common People. The Leaves as well as the Roots are often us'd instead of Tea: To Sick Persons they give a fifth part of an Ounce; but those who take it by way of Prevention take only a tenth part of an Ounce: The Root is slic'd into half a pint of Water and boil'd till it is wasted to a Coffee-dish full, and then drank with a little Sugar. It may be fill'd up once, and a single Dish drunk Morning and Evening is sufficient. It cannot be drank in such Quantities as we drink Tea, without produ-
cing

cing ill effects. It is gather'd in the Province of *Leaoung* and the Neighbouring Mountains of *Tartary*, in close thick Woods, on the Banks of Torrents, or about Rocks, at the Feet of Trees, and in the middle of all Kinds of Herbs. It is call'd *Ginseng*, that is *Man-plant*, because the Root divides into two Branches which spread like a Man's Thighs. The Root is about as big as one's little Finger, and as long again; the Leaves are small, and terminate in a point; the Flower is of a Violet Colour, and the Stalk hairy. The *Chinese* give it abundance of pompous Names, as the *Spirituos Simple*, the *pure Spirit of the Earth*, and the *Plant that dispences Immortality*, &c.

There is a Flower named *Mutang*, or the *King of Flowers*, much esteem'd by the *Chinese*, and spreads its Leaves broader than our common Roses, but is not so sweet. The Colour is a Pale Purple streak'd with White, and some are Red and Yellow. It grows on a Shrub like the Birch-Tree, and is planted in all their Gardens; but they abound in nothing so little as fine Flowers.

Another Herb our Travellers tell us grows in *China*, call'd, the *Herb of a Thousand Years*; which they would have us believe never fades or dies.

Several of the *Chinese* Emperors have thought it worthy their Royal Care to promote and teach their Subjects Husbandry, particularly the Emperor *VEN*, who held the Plow himself; And his Empress planted Mulberry-Trees, and bred Silk Worms in the Palace, to set a good Example to their Subjects. All the Cloaths the Empress wore were of her own making; and a Feast was instituted, which is held Yearly at the *Vernal Equinox*, when the

Husbandry encouraged by the State.

Governors

Governors of the several Towns and Provinces assemble the Peasants, and march before them in Procession with Garlands, Musick, Streamers, and the Instruments of Husbandry carried before them.

The Emperor *Hiacu*, their Histories inform us, betook himself to Husbandry in his Old Age, and plough'd and sow'd the Ground himself Three Years before his Death, to give an Example to his Subjects. He also sent Persons skill'd in Husbandry, into every part of his Dominions, to instruct his People how to improve their Grounds to the best Advantage.

The Invention of the Plow, and several Instruments of Husbandry, they ascribe to some of their greatest Emperors ; as they do the instructing them to sow Wheat, Rice, Barley, and other Grain ; And Books have been written by their Princes upon the Subject of Tillage, the Nature of the several Soils, and the proper Manure for them, which serve the Husbandmen for Directions at this Day.

Animals.

There are some wild Elephants in *China*, but not many ; the Emperor has a Stable of Fifteen or Twenty of them, which are Presents from Foreign Princes. Their Horses are of mean Size, the Strongest and most serviceable come from *Tartary* ; there are also Mules and Camels, Oxen, Cows, and Buffaloes ; also Wolves, Bears, Tygers, and other Beasts of Prey in the mountainous Parts of the Country. Their Sheep are like those of *Turkey*, with great Tails that weigh several Pounds.

Deer and Hares they have in great Numbers. Their Hogs are Black, and have Belies that reach the Ground ; they are esteem'd
very

very good Food, notwithstanding the Heat of the Country; this is made no Objection to the eating of Hogs Flesh in the East. Geese, Hens, and Ducks, and all sorts of Poultry are mighty cheap: Their Eggs are hatch'd in Ovens or Dunghills in most Places.

In the Western Provinces of *China* there is an Odoriferous Stag or Deer which produces Musk, according to the *Atlas Sinicus*; this Animal has a Bunch or Excrecence towards his Belly, call'd by the *Chinese*, *Xe*; much like a Purse, consisting of a thin Skin cover'd with Hair, in which the Musk lies. The Flesh of this Animal, as almost every other, is eaten by the *Chinese*.

Grafshoppers are exceeding troublesome in *China*, and frequently devour the Fruits of the Earth, in some Provinces: there are also several kinds of Serpents, particularly the *Cobra*, *Capella*, or *Hairy-Headed Serpent*, which shall be describ'd when we come to *India*.

Fish abound in their Rivers and Canals; and besides Nets and other Engines which are us'd in *Europe* to catch them, they breed up large Fowls like Herons, which are as much under the Fisherman's Command as our Dogs and Hawks are under the Huntsman's; they keep them perch'd on the sides of their Boats, and when they give a Sign, every Bird takes its Flight to look for the Prey, and will divide themselves the whole Breadth of a River or Lake; when they have seiz'd a Fish they bring it to their Master, and if it be too big for one, they will help one another, 'tis said, when they have brought it to the Boat they immediately take their Flight again in search for more; but they have a String about their Necks, which prevents their swallowing

lowing the Fish, till the Master thinks fit to leave off, and then they are suffer'd to prey for themselves. There are all those kinds of Fish in their Waters which are met with in *Europe*, and many more; particularly one which is call'd *the Gold and Silver Fish*, which is wonderful Beautiful, and kept by the Quality in large Basons in their Gardens: They are about the length and bigness of one's Finger; the Male of a fine Red from the Head to the Middle of his Body, the rest, with the Tail, is of such a bright and glittering Gold Colour that no real Gildings can come near it. The Female is of a pure Silver White; the Tail of either of them is not flat, but gather'd thick like a Nofegay, which is an Addition to their Beauty. They are a very tender Animal, soon sensible of the Alteration of the Weather, therefore Contrivances are made to shelter them from the Heat, and their Water often chang'd: And if they are to be remov'd from one Bason to another, great Care is taken not to touch them; for the least touch, 'tis said, will kill them, as will sometimes the Noise of great Guns, loud Thunder, or an offensive Smell, such as Pitch or Tar.

Mines.

Mines they have of Gold and Silver; but those of Gold are never suffer'd to be open'd. The Gold which they have in such plenty, is said to need no refining, and is wash'd down by Torrents from the Mountains in the Rainy Seasons. They have also Mines of Tin, Iron, Copper and Lead, we are told; but it is not probable they abound in the last, because that Commodity is as good as ready Money in *China*.

CHAP.

C H A P. VI.

Contains an Account of their Learning, Arts and Sciences, Honours, Language, Characters, History and Chronology.

THE *Chinese* are acknowledg'd by all to ^{Learning.} be an Ingenious People; the Reason they fall short of the *Europeans* in the Speculative Sciences, does not proceed from any Defect in their Capacities or Intellects, but from their Situation; being separated so far from the rest of the Learned World, and conversing with none but People so much inferior to themselves. It is rather to be admir'd they have made such great Advances in Arts and Sciences, than that they have gone no further, considering they have had no Advantage by Travelling, or any Foreign Assistance.

There cannot be a greater Misfortune happen to any Man or Nation, than the being instructed only in one set of Notions, and never meeting with Opposition or Contradiction. This may be one Reason that the Nobility and great Men of any Kingdom so seldom excel, and their Inferiors often surpass them, and rise by their Merit to the greatest Posts. It is not Blood, or Quality, or Title that can supply the Place of Education and Application: Unhappy must that Man be whom none dare acquaint with his Errors, and who is destin'd to be Flatter'd and applauded even for his Faults and Infirmities, and taught to look down with Contempt on those who are every way as much Superior to him as the *Europeans* are to the *Chinese*: Con-
L
dering

dering the fond Notion this People had entertain'd of their own Parts and Learning, it shows a wonderful tractable Disposition that they should submit to be taught and instructed by the *Europeans*. Had the *Chinese* been a barbarous or bigotted People, probably the Jesuits had been sacrific'd for presuming to give them just Notions of the Globe ; as that unhappy Man was, who was so hardy as to profess he believ'd the Antipodes, among some Zealous, but Ignorant Christians, not many Ages since. This Readiness to be instructed is a Demonstration of the Ingenuity of the *Chinese*. In proportion to the Stupidity or Obstinacy of any Sect or People, we shall infallibly find their Ignorance to be ; however Piety may be Thought to be promoted by that Maxim of *not reading anything but what is writ on one side of the Question*, Learning must suffer much by such Restraints.

To proceed, for want of conferring Notes with other People, altho' the *Chinese* have these Four Thousand Years given the greatest Rewards and Encouragement to Learning, yet has not any one Man amongst them made any great Advances in the Speculative Sciences, and yet amongst their more ignorant Neighbours they have obtain'd the Reputation of the Most Knowing People in the World.

Philosophy. Skill in *Natural Philosophy* they have very little ; *Logick* they have none ; Their *Geometry* is superficial, and restrain'd to a few Propositions and some Problems of Algebra. Their *Arithmetick* is something better, tho' they do not make use of Figures, as in *Europe*, but have a little Board of a Foot and a half long, cross which there is Ten or Twelve parallel Lines, upon

upon which are strung several movable Buttons, and by putting these together, or separating them, they reckon as the *Europeans* do with Counters. As for their *Musick*, Musick. which they pretend to be the Inventers of, it hardly deserves the Name. *Astronomy* they Astronomy. have long diligently apply'd themselves to, and made above Four Hundred Observations, as well of Eclipses and Comets, as Conjunctions: however in this they were not exact, but have regulated many things since the Jesuits came amongst them, and suffer'd them to reform their Calendar; but however the *Chinese* may have fail'd in the Mathematicks, they are perfect *Astrologers*, *Le Compte* observes, there being little more requisite to render one Astrology. Master of that Science, than the being an expert Jugler, and knowing how to lye artfully, in which the *Chinese* are said to excell. There are, it seems, Pretenders there, as well as here, who by the Stars foretel all Events, and in their Almanacks show the Lucky and Unlucky Days for marrying, undertaking Journeys, Voyages, &c.

In *Physick* they have made but a mean Progress, being Ignorant of Natural Philosophy, Physicks and Anatomy, which are the Foundation of it; but pretend to mighty Skill in Pulses, and will pronounce what Distemper the Patient is afflicted with, how long it will last, and whether it be like to prove fatal, after they have duely consider'd the Pulse. They are not always to be relyed on, the Jesuits observe, but their Skill in this particular is wonderful, tho' they can much easier resolve what the Distemper is, than assign a Remedy for it. They have no Apothecaries, but every Physician prepares His own Medicines,

cines, which are generally made up in Pills, but seldom purge, nor do they ever let Blood or give a Clyster ; they imagine that Diseases generally proceed from a malignant corrupt Wind, which they endeavour to dissipate by applying red hot Needles or Irons like Buttons to the Part ; and thus they torment and cauterize their Patients upon the slightest Indisposition. And some Diseases, especially that call'd the *Mordechin*, which is a Violent Cholick and Vomiting, occasion'd by Indigestion, is cur'd by applying a red hot Iron Plate to the Soles of the Feet : but nothing is more frequently prescrib'd than Cordials, which are extracted from Herbs and Roots. They abound in Simples, which have their different Virtues. *Le Compte* seems to be of Opinion, that their frequent drinking of Tea preserves them from the Sciatica, as well as the Gout and Stone, with which they are never afflicted. The Root *Ginseng*, which has been mentioned among their Plants, is esteem'd one of their best Cordials ; And the Root call'd *Pao China* is an Excellent Sudorifick, and purges the Humours and corrupted Blood. Every Man is permitted to practise Physick in *China* ; no Degrees or Qualifications are requir'd but a good Assurance, so that their Physicians are generally no better than pretending Quacks.

No Gout
or Stone.

China
Root.

Good Mechanicks.

The *Chinese* imitate the Inventions of the *Europeans* very well, and now make Glass, Watches, Pistols, Granades, or Shells for Bombs. They had, it seems, Gunpowder, Printing and the use of the Compass long before us.

There are several Pieces of Sculpture well perform'd in *China*. The Gates of their great Cities,

Cities, their Towers and Bridges have something very August, *Le Compte* observes; and all their Works they perform with a very few plain Instruments, which the *Europeans* perform with a great number of Tools.

There were no Clocks or Watches in *China*, No till the *Europeans* carried them thither; but Clocks: they had Sun-Dials, which were divided into Four Parts, each Part containing Twenty Four Subdivisions, which added to the Four larger Divisions, made the whole Circle consist of an Hundred Parts.

They have of late regulated their Dials, and reckon their Time almost as we do, except that they reckon Two Hours for One; and so make the natural Day to consist of Twelve Hours, as ours does of Twenty Four, and begin their Day from Twelve at Night.

There are above One Hundred Persons employed by the Emperor to regulate their Calendar, and it is sent every Year with great Ceremony to the Viceroy's of the several Provinces. The number of Months in their Annual Almanack, being Lunar Months, are sometimes Twelve and sometimes Thirteen. The Equinoxes, Solstices, and the time of the Sun's entry into every Sign is mark'd. The Eclipses of the Sun and Moon, and the time when visible in the principal Cities, is observ'd; as also the Courses of the Planets, their Places in the Ecliptick, their Oppositions, Conjunctions and Neighbourhood to certain Stars describ'd, and several Predictions and lucky Times for undertaking an Enterprize are mark'd out; which the common People lay as great stress on as they do in this part of the World, but they are not much regarded by the wiser sort.

Before

Eclipses,
their No-
tions of
them.

Before the Jesuits taught them, they were never able to compose an exact Calendar; their Tables of Eclipses were so uncorrect, that they could hardly fortel about what Time an Eclipse of the Sun would happen. They fancied also that there was a prodigious great Dragon in Heaven, who was a declared Enemy to the Sun and Moon, and always stood ready to devour them; and therefore when an Eclipse began, they beat their Drums and Kettles in hopes to frighten the dreadful Monster from his Prey; and notwithstanding the Discoveries lately made upon a total Eclipse, the same Custom is still observed at *Pekin*, and while the Astronomers are making their Observations, the Mandarins belonging to the Court of *Lipou* fall on their Knees in the Palace, and looking towards the Sun, express their Concern for him, and implore the Dragon to have Compassion on the World, and not deprive them of the Light of this glorious Planet.

Lan-
guage.

The *Cbinese Language*, according to *Le Compte*, contains about Three Hundred and Thirty Words, all Monosyllables, or which seem so by their Pronunciation: these Words are multiplied by the different Accents that are given them, for the same Word pronounc'd with a Stronger or Weaker Inflection of the Voice has several Significations; there are usually Five Tones or Keys in which every Word may be spoken, according to the Sense intended to be given it. If you vary the Accent never so little and fall into another Key it often gives it a ridiculous or counter Sense, and you may call a Person Beast, when you design to address him with respect, and say Sir; the same Word being us'd for both, and only

only distinguish'd by the Tone of the Voice ; infomuch that this Language, when spoken exactly, is a kind of Musick, and contains a real Harmony. There is, *Le Compte* observes, almost insuperable Difficulties to be met with in learning the Language so as to speak it intelligibly, notwithstanding what *Magellans* affirms, that the *Chinese* Language is easier learnt than either *Greek* or *Latin*, because the Words which compose it may be learnt in a Day ; for by the same Rule, Musick, says he, may be learnt in an Hour, because it contains but Seven or Eight Notes. There are Persons, he observes, whose Memories are so strong, that they will learn a Book in a few Days, and yet 'twill cost them a Month to pronounce one single Word in it justly.

Altho' the Provinces of *China* differ so much in their several Dialects that they can hardly understand one another, yet in their Writings the same general Characters are us'd and read by all ; and thro' the whole Empire there is one common Language called the Court or *Mandarine Language*, which is us'd in all Courts of Justice, and understood every where.

The *Chinese* have no Alphabet, each Character is a Syllable, or entire Word, and may rather be call'd a Figure than a Letter, the Art of putting Letters together to form Words is a perfect Mystery to them ; antiently they us'd only Hieroglyphicks, and rather painted than wrote : A Circle signify'd the Sun, and a Crescent the Moon, a Company of Trees a Forest, &c. This Multitude of Characters, *Le Compte* assigns as one principal Reason the *Chinese* have made no greater Improvements in Science, great part of their Time being taken

taken up in Learning to write and read their own Language, and yet there is not any one Man Master of all their Characters. They are esteem'd Learned who understand Fifteen or Twenty thousand, and there is not less than Twenty four thousand in all.

Writing. The *Chinese* write from top to bottom, and begin their Letter from the Right to the Left, contrary to us : And the last Page of a Book with us is the first with them. They use a Pencil instead of a Pen, and hold it not obliquely as our Painters do, but directly upright. Their Paper, as has been taken Notice of, is very thin, and almost transparent ; they write therefore but on one side, and double the Leaves when they write on the back, which is hardly discernable, the Paper is so even. The higher Station any one possesses the better Hand he writes, a Fair Hand being one of the principal Qualifications requir'd in every one who stands for a Degree, without which he cannot be preferr'd in the State.

Printing. Printing, such as it is, has been long practis'd in *China* ; they engrave the Words upon Boards, and do not collect and distribute the Letters, as in *Europe*, where with a small Number of Letters large Volumes are composed. The Author of a Book in *China* first gets it fairly Transcribed, then the Engraver glews each Leaf upon a smooth Board, and cuts through the Written Paper ; so that the Character perfectly resembles the Original Copy, nor is there any difference between the Print and Written Hand. The Boards which compose a Book of an ordinary size, Printed in this manner, will fill a large Room ; but then a Man has as many Impressions as he pleases afterwards with a very little more Charge

Charge than he is in the first Impression ; and there is hardly any occasion for a Corrector of the Press ; for provided the Copy be just, the Engraver is seldom guilty of a Fault.

Merit only, 'tis said, can advance a Man to any considerable Post in *China* ; a Man's Fortune depends entirely upon his Capacity and Application to Business ; therefore great Care is taken in the Education of their Children. The Towns of *China*, *Le Compte* informs us, are full of Schools (others say there are none, but they take Masters into their Houses) however all agree that several Years are taken up in learning to Read and Write. When a Lad has made some Progress in these, he is presented to an Inferior Magistrate, and being approved by him, he is admitted a Student. They have Degrees which answer to those of our Batchelors, Master of Arts and Doctor.

To the first they are admitted by the Principal Magistrates of the Province. When they are admitted to the second a Commissary from the Emperor assists at the Examination : And none take the third Degree but at the Imperial City of *Pekin* ; whither their Charges are defray'd, if they are not able to bear them, that the Commonwealth may not be depriv'd of the Service of their ablest Men. The Emperor often examines the Candidates himself ; and as his Quality does not exempt him from a Learned Education, is not an ill Judge of their Merit.

The Candidates are shut up in a Room without Books or more Paper than is necessary for the Exercise they are employ'd in, and Centinels plac'd to prevent all Persons conversing with them. When the Doctors are nam'd, they are presented to the Emperor,

M who

who orders Three of them Garlands of Flowers, or some other Favours, by way of Distinction. Some of them are admitted into the Royal Academy, from whence they succeed to the highest Posts in the State. When any one acquires the Degree of Doctor, all his Friends look upon him to be in the Road of Preferment, and strive who shall assist or oblige him; so that he never wants a Substantance after he has obtain'd that Degree. But they are not yet at liberty to be as lazy as they please, for they undergo many Examinations afterwards, and if they have not made such a Progress as is expected, they are reprimanded and discountenanc'd; but if they are found to have improv'd themselves, they are suitably rewarded and advanc'd; so that all Offices are fill'd with the ablest Men.

No Nobility.

There is no such thing as Hereditary Nobility, or any other Distinction of Quality, but what the Office a Man executes gives him; so that, except the Descendants of *Confucius*, the whole Kingdom is divided into Magistracy and Commonalty. There are no base Tenures, their Lands are properly their Freeholds, having no superior Lord but the Emperor, and he can by his own Authority tax all the Lands both of Priests and People as he pleases: There being no such thing as Quality or Nobility, the whole Nation apply themselves to Trade or Husbandry, and have no idle Hands among them, or Drones that live entirely upon the Labour of others.

Histories.

That their Histories may be well and impartially written, a certain Number of Learned Men are chosen, whose Province it is with all possible Exactness to register the Transactions of their Times, and daily to observe

serve the Words and Actions of their Princes. These Historians, without conferring Notes with one another, daily set down such Facts as occur to them, with their Remarks upon them, on a Paper, which is thrown into an Office set apart for that purpose. This Office is never open'd during the Life of the Prince, or while any of that House are upon the Throne ; but when the Crown goes to another Family the Doors of the Office are open'd, and all these Memoirs collected together ; and after they have been examined and compar'd, they compose the Histories of their Emperors ; recommending them for Examples if they have acted prudently, or exposing their ill Conduct if it deserve Censure.

As to their Chronology, it is said, their Chrono-
Histories affirm that it is Forty Thousand^{logy.}
Years since the Foundation of their Empire ; but at the same time 'tis acknowledg'd that all their Histories and Records were destroy'd by one of their Emperors about Two Thousand Years ago : so that this is no more than pure Tradition at last.

And *Le Compte* tells us, their Learned Men do ^{Begin-}
not compute it to be above Four Thousand^{ning of}
Years since their Monarchy begun, in which^{their Mo-}
time there has reign'd Two and Twenty dif-^{narchy.}
ferent Families, and Two Hundred and Thirty
Six Emperors. They say their first Monarchs
liv'd to a great Age, as the Patriarchs who
were their Cotemporaries did : that their
Founder *Fohi* reigned One Hundred and Fifty
Years, *Cbinum* an Hundred and Forty, *Hoamti*
an Hundred and Eleven, and so decreasing as
we find the Age of Men did after the Flood.
And what makes it evident that their Histo-
ries which speak of Transactions long before

our Account of the Creation are fabulous, is, that they ascribe the Invention of all Arts, even Husbandry, Architecture, Cloathing, &c. to several Emperors who have reign'd within these Four Thousand Years; and it cannot be suppos'd, if the World had been Thirty Thousand Years older, but Ploughing, Sowing, Planting, Building and Cloathing must have been discovered long before the last Four Thousand Years. It is observable also, that in some Eclipses and Conjunctions of the Planets which are recorded in their Histories they appear to be mistaken several Hundred Years, some of these happening many Years after they have Recorded them. It is observ'd further, that their Paper is so bad that it will not last many Ages, and all the Manuscripts and Printed Books they have at this day are but Copies, and possibly very different from the Originals; perhaps alter'd by the Direction of some of their Emperors to serve a turn, or advance a Favourite Scheme. I shall only add, that if it be true that the first War in the World happen'd but about Four Thousand Years ago, as their Historians relate; what the same Histories tell us of the Ages Forty or Fifty Thousand Years before cannot be much credited, unless we can suppose those first Ages so very peaceable, that there never happen'd one Quarrel in many Thousand Years. And what is a further Confirmation that all Prophane History which pretends to go much higher than Four Thousand Years is fabulous, is the concurrent Testimony of all Nations, that Husbandry, Planting, Cloathing, Building, the making Wine, and almost all other necessary and useful Inventions were discover'd and taught Mankind within that space of time.

CH A P. VII.

Treats of the Emperor's Stile, his Prerogative, Revenues and Forces, Succession of the Crown, Courts of Justice, Magistrates, Laws and Customs, Coin, Weights and Measures.

THE Emperor is stil'd *Holy Son of Heaven*, Stile of Sole Governor of the Earth, Great Father of his People, &c. And every New Family assume some Name by which the Empire is call'd, so long as that House possesses the Throne.

The Government of *China* is Monarchical, and has continued so upwards of Four Thousand Years. As for States and Commonwealths, they had never heard of them till the States of *Holland* sent an Embassy thither, and the *Dutch* Embassadors found the greatest Difficulty in the World to explain what sort of Government that of the *United Provinces* was, and what they meant by the *High and Mighty Lords* their Masters.

The Crown of *China* is said to be Hereditary by some; but it is agreed by all, that the Emperor has a Power of altering the Succession, and declaring any one of his Subjects his Successor, tho' he have no Relation to the Royal Family; but then this must be pass'd and ratified by his Great Council, or *Calaos*, which consists of the Princes of the Blood and Ministers of State; and there have been Instances where the Emperor's Resolution has been opposed, and his Design of setting aside those who were deem'd next Heirs defeated. On the contrary, it is observable that when

But this Act, as all others, must pass his Great Council.

And the
Emperor-
never al-
ters or
suspends
the Laws
but by
their Ad-
vice.

the Emperor is determin'd to carry his Point, if he cannot prevail on the Council by Presents or Promises, he often proceeds to turn out and New Model his Council, till he finds a Majority of his mind. But the Concurrence of this Great Council is held so absolutely necessary, and their Advice of that weight among the People, that the Emperor never attempts to enact new Laws, or reverse or suspend those in Force, without their Assent: One Example whereof our Modern Missionaries afford us, for they tell us, that tho' the Emperor himself, and the *Tartars* in the Council were ready to decree any thing in their Favour, yet there being a Majority of the *Chinese* against an Alteration in Religion, it was thought too great a Hazard to attempt it. From whence it appears, that tho' this Emperor is every where represented as absolute, he finds himself under a necessity of acting according to the Laws of his Country, especially in Religious Matters, or he would endanger another Revolution. But this will be further evident, when we come to consider the several Supreme Courts thro' which all Business passes, for the Emperor never Acts but by the Mediation of some one or more of these: Even the Militia or Revenue are not absolutely at his Disposal; and tho' he has the greatest Treasure, and by much the greatest Forces of any Prince on the face of the Earth, he neither applies or commands the one or the other directly, but his Resolutions must be ratified and confirm'd by the proper Courts or Officers before they can be put in Execution.

This

This Emperor, like other Eastern Monarchs, is said to be surrounded with Women and Eunuchs ; none approach the inward Apartments of his Palace but these ; and that he appears in Publick but Four times in a Month: The Application of the Emperor to Business.

But if no Business of Importance is transacted without the Emperor's Knowledge, and every Sentence, especially in Capital Cases, is ratify'd or revers'd by the Emperor himself, as the Jesuits assure us, it cannot be presum'd he spends much of his Time in the Seraglio. His Retirement is not design'd to indulge or gratifie an Indolent Temper ; but he retreats from the Crowd that he may be more at liberty to attend Affairs of State, and consider the Grievances of his Subjects ; for Petitions, we are told, are daily presented to him, which by the Constitution of the Empire, he is obliged to read ; these he refers to such of his Councils whose Province it is to consider the Case, who make their Report to the Emperor, and he finally determines the Matter ; so that if we give any Credit to these Relations, the Emperor must be the Busiest, as well as the Greatest Man in his Dominions.

Their antient Law-givers laid it down as a Maxim standing Maxim, That Kings ought to be the Fathers of their People, and not tyrannically domineer over them as Slaves ; therefore in all Ages the Emperor has been call'd their *Great Father*, and is so fond of no Title as this. When they would make a Panegyrick on their Prince, the Affection he has for his People is the Grand Topick, and much more consider'd than his Power, his Learning or his Politicks. Maxims inculcated into their Emperor.

The

Mandarin
suffe-
r'd to
reprove
the Em-
peror.

The Mandarins are permitted to petition their Prince when he does not act agreeable to their Constitution ; and will desire him to reflect on the Conduct of his Ancestors, how strictly they adher'd to the Laws of the Empire. But this Advice is not always attended to ; *Le Compte* instances in one who represented the ill Consequences of the Emperor's Journeys to *Tartary*, and of his long Stay there, which he had very little regard to ; insisting, that they were for his Health. He also tells us of another who pretended to find fault with the Education of the Prince ; but was turn'd out of his Office for his pains : And there are very few Courts, possibly, that will bear such Representations, how much Law and Reason soever the honest Petitioner may have of his side.

His
Councils
or Superi-
or Courts.

The Emperor has one Supreme Council, compos'd of the Princes of the Blood only, which does not assemble but upon extraordinary Occasions. There is another standing supreme Council, compos'd both of the Princes of the Blood and Great Officers, denominated *Calao*s, who, like our Privy Council, constantly attend Affairs of State : Six other Courts there are in *Pekin* subordinate to this, who have their particular Business assign'd them.

The First, call'd *Lipou*, inquires into the Abilities and Qualifications of all Ministers of State, Governors and Magistrates, and places and displaces them, having first communicated the matter to the Emperor, and receiv'd his Approbation.

The Second Court presides over the Treasury, and the levying the Taxes and Revenues of the Crown ; who also make a new Roll every

every Year of all the Families in the Empire, what Lands they hold, and what Duties are payable by them to the Emperor.

The Third has the Care of Religion, Rites and Ceremonies, Arts and Sciences.

The Fourth regulates the Affairs of the Army and Navy, grants Commissions, orders Recruits, replenishes the Magazines, takes an Account of the Forces in Garrison, the Fortifications, &c.

The Fifth takes Cognizance of Criminal Causes, which are brought hither by Appeal.

And the Sixth takes care of the Publick Buildings, Temples, Palaces, Bridges, Canals and Highways. Every one of these Courts are subdivided into Committees, who have some particular Branch of the Business assign'd them to digest and prepare for the Determination of their Principals.

And tho' every Court has its particular Business assign'd, yet they are Checks upon one another, and the Concurrence of several Courts is often necessary to effect any Business of Consequence.

For Example, the Militia is under the Command of one of these Courts, and paid by another; so that tho' a Body of Troops be commanded to March, they can't stir till the Treasury have order'd them Subsistence Money.

The Emperor appoints an Inspector in every Court, who gives him an Account of their Proceedings, and of the private Failings of his Ministers. These are call'd *Colis*, and even the Princes of the Blood stand in such awe of them, that *Le Corrupte* tells us of one, who having built his House a little higher than the Custom of *China* allows, immediately pull'd it
N down

down again, upon Notice that one of the Inspectors did not approve it.

Gover- It is said by most Writers also, that every
nors send Viceroy, Governor and Magistrate is oblig'd
Account to transmit to Court an Account of his own
of their Admini- Administration ; and if he endeavours to hide
stration or palliate his Miscarriages, he is severely Pu-
to the nish'd. But it is plain this is very seldom
Emperor. done ; for the same Writers assure us, there is

A Gene- Bribery and Corruption in the Magistracy
ral Cor- and Courts of Justice than in *China* ; insomuch
ruption that he that Bribes highest is morally sure of
in their carrying his Point : And notwithstanding
Magistra- their Laws are so mightily cry'd up, the Case
cy. of the *Chinese* possibly may be like that of a

certain *European Nation*, where no People abound more in Good Laws, but it is remarkable they are hardly ever put in Execution ; the People, Magistrates and Ministers do not only act in Contradiction, but in open Defiance, of the Laws and Constitution of their Country, and there is a Circulation of Bribery from the highest Officer to the lowest.

Nine Or- In every Province there are several Orders
ders of of Mandarins, some reckon up Nine, but the
Manda- principal are, *First*, the Judges in Criminal
rins. and Civil Causes. *Secondly*, those who attend the Affairs of the Treasury and Revenue, and *Thirdly*, those who have the command of the Militia ; and all these, tho' in many respects they are subordinate to the Viceroy, or *Tutang*, are a considerable Check upon his Actions, and it wou'd be very difficult for him to be guilty of any male Administration or Oppression, if they did not find their Account in conniving at it, as they sometimes do, that he may wink in his turn.

These

These Magistrates ought by the Constitution to remain in Office but Three Years, and are never Natives of the Province where their Post is ; Strangers being suppos'd to be more impartial, and not so capable of practising against the Government, and if a Magistrate happen to be of mean Parentage, he will not be so liable to be contemn'd as if he serv'd in his own Country.

In every City there are Palaces where the Mandarins reside, and Justice is administred, which are furnish'd at the Charge of the Government ; but their Salaries are none of them, 'tis said, above One Thousand Crowns *per Annum*. How their Governors can amass such vast Estates out of so inconsiderable an Income in so very few Years as Writers affirm they do, and yet conceal their Extortions from the Emperor, is not easily accounted for, unless all his Creatures and Ministers make it their Business to keep him in Ignorance of what is transacting in his Dominions, as is common in some other Countries nearer home.

The Ministers and Presidents of the Supreme Courts at *Pekin*, we are told, clandestinely extort great Sums from the Viceroy and Governors of Provinces. These again squeeze the Mandarins under their Government, who by consequence fleece their Inferior Officers. Whoever refuses to comply with their Extortions runs a great hazard of being ruin'd. There seems to be a general Connivance at these Practices through the Kingdom ; tho' we are told, the Laws prohibit them, and that the Emperor punishes Bribery and Extortion very severely, whenever he discovers it. *Le Compte* instances in one of the

Members of the *Colaos*, or Great Council of State, who for taking a Bribe was condemn'd to serve as a Common Soldier.

A Nation
of Hypo-
crites.

Upon the whole, the *Chinese* seem to be a Nation of exquisite Hypocrites; and, like some other Pretenders, while they carry a fair Outside are guilty of all manner of Fraud, Vice and Extortion. They boast the Equity of their Laws indeed, but stick at no Violations of them; and are more Covetous, Rapacious and Cruel, than those Nations whom they term Barbarous.

It is a Maxim of this Government to keep some of the Children of the Viceroy and principal Governors at Court, on pretence of Education, and that they may be in the way of Preferment; but this is observ'd to be principally as a Security for their Fathers Loyalty. They have another Maxim, they tell us, that no Place shall be sold: However this Law is shamefully evaded, it seems, and Merit without Money will go but a little way in *China* any more than in *Europe*. Thus much indeed must be admitted, that the Candidates for the meanest Employments undergo so many Examinations, that it is almost impossible for an ignorant Man to pass Muster; which is one great Point gain'd; for many suffer by the Ignorance as well as the Corruption of their Magistrates in other Governments.

No Capital Punishment inflicted till ratified by the Emperor.

Every Province is a little Empire, and has its Viceroy, Courts and Magistrates, exactly resembling those of *Pekin*, only some Weighty Matters are reserv'd for the Determination of the Superior Courts: Indeed so tender that People seem in Capital Cases, that no Sentence of Death is executed till it is ratified by the Emperor: Tho' whether the Murdering a Man

Man by the Bastinado, or Crippling and Imprisoning him so that he lingers out a Miserable Life in Tortures, be not a greater Cruelty than Strangling or Beheading him directly, and wou'd not be so esteem'd by our *European* Criminals, can hardly be made a Question. And this brings me to consider a little more particularly their Laws and Punishments.

Nothing is more strictly required by their ^{Laws and} Laws than Submission and Obedience to their ^{Punish-} Parents. If a Father charges his Son with ^{ments.} any Crime before a Magistrate, there needs no other Proof of it, the Son is suppos'd to be guilty, and shall lose his Life without further Evidence. If a Son should presume to mock a Parent, or lay Violent Hands on him, the whole Country is alarm'd, and the Judgment reserv'd for the Emperor himself: The Magistrates of the Place are turn'd out, and all the Neighbourhood threatned, as having given Countenance to so infernal a Temper, which must be suppos'd to have discover'd it self upon other Occasions; a Man could never have arriv'd, they think, at such a Degree of Wickedness at once. The Criminal in these Cases is sentenced to be cut into Ten Thousand Pieces, and afterwards Burnt, his Houses and Lands destroy'd, and even the Houses that stood near him, to remain as Monuments of so detested a Crime.

The Emperor himself, it seems, is not exempt from shewing the profoundest Respect for a Parent; and one of them, *Le Compte* tells us of, who Banish'd his Mother upon her entertaining a Criminal Correspondence with one of his Courtiers, whom his People in a manner compell'd to recall by their importunate Petitions; and tho' he put several to
Death

Death for their Insolence in pretending to advise him, the Emperor found himself under a Necessity of recalling her at last, or he wou'd have endanger'd a general Revolt of his Subjects: So tenacious are the People of this Precept of their Law.

Submissi-
on to Ma-
gistrates.

The next Precept they inculcate is, to Honour the Magistrate, who represents the Person of their Prince: And to strike the Vulgar the more, he never appears in Publick without the Badges of his Authority, and an Equipage suitable to his Post.

He is carried on Eight or Sixteen Mens Shoulders in an open Chair, and all his Officers and Executioners of Justice marching before with Chains, Fasces and Escuthions of Varnish'd Wood, containing an Account of his Office and Quality, and one beats upon a Brass Vessel, and commands the People to make way. If he observes any Offence committed when he is in the Street or upon the Road, he can in a summary way, without Forms, Order the Offender to be punish'd immediately by the Bastinado, or otherwise; and none may approach him in Courts but upon their Knees.

Mutual
Civility
requir'd.

The third Precept, which may tend as much to the Peace and Tranquility of the Government as either of the former, is, that Civility and Respect which every one is requir'd to pay to another: But that has been spoken to already in treating of their Visits and Ceremonies; therefore I proceed to consider some other of their Laws.

Treason
punish'd.

Treason and Rebellion are punish'd with the greatest Rigour; the Criminal being condemn'd to be cut in Ten Thousand Pieces, the Executioner ties him to a Stake, and first
fleas

flaps his Forehead, letting the Skin hang over his Eyes; for a very wise Reason, as some pretend, namely, that he may not see how barbarously he is mangled; and having cut and tormented the Offender till he is weary, ^{Children} what remains of him is torn in Pieces by the involv'd Mob: And where the Crime is very great, ^{in the} the Children and Family of the Offender suf- ^{Punish-}fer with him. ^{ment.}

Murder is punish'd by Death, which is in- ^{Murder.} flicted different ways: The meaner sort are Beheaded, as being deem'd the most Ingnomi- nious Punishment: and Persons of Quality are Strangled, which of all Deaths is look'd upon to be the most reproachful with us.

Neither Theft or Adultery, unless some ^{Theft and} great Violence is done to the Party, are pu- ^{Adultery.} nish'd with Death, but by the Bastinado; or the Offender has a thick Board hung about his Neck, and expos'd every Day, the Crime being written on the Board.

No Criminal being executed but by the ^{Prisons.} Emperor's express Order, Malefactors are consum'd in Prisons: The Prisons in the great Cities are so large, that they consist of several Streets with Market-Places. In *Canton* alone, 'tis said, there are not less than Fifteen Thousand Prisoners. The Offenders are allow'd to work in the Day time for their Livings; the *Chinese* not being much given to Acts of Charity, and the Emperor's Allowance is but mean.

The common Punishment among the *Chinese* is the Bastinado, or several Blows of a Cudgel ^{Bastinado} on the Buttocks as they lye on their Faces on the Ground, from which the Mandarins are not exempt, nor is it reckon'd very Scandalous.

The

Men allow'd to suffer in the room of the Criminal.

The Offender, if he be able, after this Discipline falls down before the Magistrate and thanks him for this kind Correction, tho' one Blow is enough to Lame him, if the Executioner be not Brib'd, we are told, which 'tis said he frequently is: And *Le Compte* assures us it is a common thing for Men to let themselves out to be Bastinado'd in the room of the Criminal; which, if true, discovers no small Weakness or Corruption in their Magistrates.

Courtesans are here allow'd by publick Authority, and are under the Regulation of the same Officers who take care of the Temples and the Emperor's Sacrifices.

I don't find they have any Lawyers or Advocates, but every Man manages his own Cause: For *Magellains* acquaints us, that the Plaintiff having drawn up his Case or Complaint in Paper, in such a Form as Custom requires, comes to the Tribunal; and having beat on a Drum at the second Gate, falls on his Knees, raising his Hands as high as his Head; after which he delivers his Paper to an Officer, who carries it to the Mandarin. If the Suit appear to be frivolous and vexatious he is severely Bastinado'd; but otherwise it is given to the proper Officers to examine, who having made their Report, it is either confirm'd or alter'd by the Judge. But these Writers are not pleas'd to inform us whether the Defendant be summon'd to answer, or in what manner he makes his Defence, which is such an Omission as can hardly be forgiven: But as it is impossible to determine justly in any Cause without hearing both sides, we must conclude that no Man is forejudg'd without being permitted to offer what he has to say in his

his Defence, among so Polite a People as the *Chinese* are represented to be. There is a Liberty of Appeal, it seems, to the Superior Tribunals, or a Man may pass by the Inferior Courts and bring his Cause before the Higher Judicatures at first, if he apprehends Justice will not be done him at home.

Notwithstanding what *Le Compte* and other Writers affirm, that the Laws of *China* are so plain, and their Policy such, that the Emperor may dispatch all the Business relating to the Empire by applying himself to it but Two Hours in a Day; this to any one who considers the multitude of People under his Government, and consequently the great variety of Business here, must be look'd on as impossible; neither a few Hours or a whole Day can be sufficient to read over the Petitions only that may be suppos'd to be presented him in this vast Empire. He must certainly be inform'd of the Purport of them by his Officers, and determine as they are pleas'd to represent Facts to him. Thus it is in all Kingdoms in *Europe*, and cannot be otherwise in *China*, which is much larger than any of them. The most that can be expected of a Prince whose Dominions are not exceeding small, is to make Choice of Able Ministers, and to preserve his People from Notorious Oppressions: As for reading all Petitions, and determining of all Causes which come by Appeal to the Superior Courts himself, the Jesuits may as well tell us he works Miracles, which they pretend to in that part of the World themselves, and they will be equally believed.

The State with which the Emperor receives Foreign Ambassadors will give us some Notion of the Grandeur of this Monarch, of

O

which

which we meet with the following Description :

Emperors State when he gives Audience to Ambassadors. In the middle of one of the inner Courts of the Palace there is a very large square solid Basis, on the top of which there is a Balastrode, over this there is another Building somewhat less, and over that Three more, which are less in size as they increase in height, upon the uppermost of these there is a large Room of State, supported by Four Rows of Varnish'd Pillars, where the Throne is plac'd, and the Roof is cover'd with shining yellow Tiles. These vast Basis's with their Balastrodes being dispos'd in Form of an Amphitheatre appear very magnificent, and with their Gildings and Varnish dazzle the Eye. Here the Emperor, attended by a multitude of the great Officers in their Robes, the Princes of the Blood and Tributary Kings, who fall prostrate on their Faces before him, gives Audience to Ambassadors, who are conducted to the Throne by some Viceroy. The Throne is about Three or Four Foot high, in the Fashion of an Altar, and cover'd with Sables, on which the Emperor sits cross-Legg'd, after the manner of the *Tartars*.

Eysbrand Ides, Ambassador from the Czar of *Muscovy*, acquaints us, that when he had his Audience the Emperor was dress'd in a dark colour'd Damask Waistcoat, a Coat of deep blue Sattin fac'd with Ermins, a String of Corral about his Neck, a Cap fac'd with Sable with a red Silk Knot and some Peacocks Feathers hanging down behind ; that he had no Gold or Jewels to be seen ; and on his Legs had Boots or Buskins of Black Velvet. The same Ambassador gives us an Account, that he was conducted to his Audience by Three Mandarins

Mandarins in their Robes, that he had Fifty Horses allow'd for him and his Retinue, and having alighted at the Gate of the outward Palace, he pass'd through the Five Courts, and there found great numbers of Mandarins in their Embroidered Robes; that the Emperor being set upon his Throne, he deliver'd his Credentials from the Czar his Master, and after a short Speech was reconducted to his House in the same manner he came. That he was afterwards invited to an Entertainment at Court, and the Emperor came in with a Guard of Twelve Halbardeers, richly drest, and the Musick playing; when he had mounted his Throne the Guards sat down cross-Legg'd beneath him, and the Musick ceased; the Viceroy, the Emperor's Uncle, and other Ministers of State stood on each side the Emperor, the Ambassador was plac'd on the Right side of the Throne about Four Fathom distance; the Viceroy having receiv'd the Emperor's Commands upon his Knees, brought the Ambassador Two Fathom nearer; and the Emperor having enquir'd after his Czarish Majesty's Health, he order'd a Table that was furnish'd with cold Meats and Fruits to be uncover'd; whereupon the Damask Covering was taken off, and the Ambassador having a Table provided for himself, was desired to eat: About Two Hundred Lords of the Court also sat down cross-Legg'd upon Carpets, having every Two of them a Table between them.

The Emperor sent a Goose, and several other Dishes to the Ambassador from his Table, and a Gold Cup with Brandy or Spirits in it, with which his Attendants were also treated: then the Jesuits were called in, who

having kneeled before the Throne, were order'd to ask the Ambassador some Questions concerning the Length of his Journey, and the Kingdoms of *Europe*; and his Answers were again interpreted by the Jesuits. The Viceroy led the Ambassador to his Place, where having sat a quarter of an Hour, he was ordered to stand up; then the Emperor, having saluted the Ambassador, retir'd to his Apartment; and the Ambassador was afterwards entertained with a Play by the Mandarins.

When he had his Audience of Leave, and the Emperor was seated on his Throne, he observes that a Herald call'd aloud to the Lords of the Court to stand up and bow to the Earth, which they did Three Times; and in the mean while the Drums beat, the Bells rung and the Musick play'd, and the Ambassador being brought within Three Fathom of the Throne, was plac'd between Two *Tartar* Princes, while he made his Compliment to the Emperor. As he return'd, he observ'd the Emperor's Guards stood in the Fourth Court, cloath'd in red Callicoe with Figures as big as a Crown printed upon them; and that they had little Caps with yellow Feathers, being the Emperor's Colour, and arm'd with Scymitars and Launces: From the Palace the Ambassador was conducted to his Apartment in one of the Emperor's Chariots drawn by an Elephant.

Emperor
appears
Four
Times a
Month.

The Emperors of the *Chinese* Race seldom appear'd in Publick; but the present *Tartar* Family observe a Medium, and shew themselves to the People about Four times a Month,

When

When he visits the Frontiers of *Tartary*, as he does almost every Year, Thirty or Forty *Tartar* Princes attend to do him Homage. He commonly rides Post when he visits the Provinces, with a few of his Officers; Guards being planted along the Roads for his Security.

But the Emperor never appears in that Splendor, we are told, as when he goes to Sacrifice in the Idol Temples. Upon this Occasion there marches first Four and Twenty Trumpets with Golden Coronets, and as many Drums; then Twenty Four Men with gilded Truncheons, after whom come One Hundred Soldiers with fine Halberts, after these a Hundred Serjeants at Mace, who are followed by Four Hundred fine Lanterns, and as many gilded Flambeaus; after these come Two Hundred Launces, follow'd by Four and Twenty Banners with the Signs of the Zodiack, and Fifty Six more with the Constellations painted upon them; then Four and Twenty magnificent Umbrello's, with a Cupboard of Gold Plate born by the Officers of the Court; after these the Emperor follows on Horseback gloriously dress'd, his Housen and Furniture cover'd with Gold and Precious Stones, and he is shaded with gilded Umbrello's held over his Head by the Pages of Honour: He is follow'd by the Princes of the Blood, Viceroy's, and Ministers of State in their Robes; after who come Five Hundred Young Gentlemen, attended by a Thousand Footmen dress'd in Carnation Silk, and work'd with Stars of Gold and Silver: After them is carry'd an open Chair, like a Triumphal Chariot, by Thirty Six Men, and another follows it carry'd by a Hundred and Twenty Men,

The State he goes in to offer Sacrifice.

Men, so large, that it would serve for an Apartment : After these come Two Chariots drawn by Elephants, and Two more by Horses, each Chair and Chariot having a Guard of Fifty Men ; and the Procession is clos'd by Two Thousand Mandarins, and as many Officers of the Army richly drest.

Of the
Empe-
ror's Wo-
men and
Children.

The Women which are entertain'd in this Prince's Court, and which our Writers are pleas'd to denominate Wives and Concubines, consist of the most Beautiful Virgins the Viceroy and Governors of Provinces can make choice of to present to their Emperor, and are indeed no better than his Slaves. They are so very numerous that many of them are hardly known to him : some tell us of Three that are called Queens, and are preferr'd above the rest, on whom the others wait ; but the Children of the Meanest have as good a Chance to succeed to the Empire as the Sons of those who are termed Wives, and make the greatest Figure : The late Emperor was the Son of a Concubine, as they are call'd, and so were many of his Predecessors : The Emperor, possibly, when he takes the Daughter or Sister of some *Tartar* Prince to his Bed, may confer a Title upon her ; but as for any Contract between them which cou'd make such a one a Wife in the Sense we understand it, and Legitimate the Issue, this I don't perceive was ever heard of amongst them. The Women are excluded from having any share in their Government or Councils ; and by way of Derision, they stile *Europe* the Ladies Empire ; having learnt that Women are sometimes vested with Sovereign Power in this Part of the World.

When

When the Emperor appoints any of his Sons to Succeed him, all the rest, whether Elder or Younger, readily submit, and live in the Palaces assign'd them; but have no Command in the Cities where they reside, or are ever suffer'd to remove from thence without the leave of the Reigning Emperor. They have their Revenues punctually paid them by the Treasurer of the Province, and lead the Life of private Gentlemen: Nor has there been an Instance hardly of any of them aspiring to the Throne on Pretence of Birthright, or any other Claim, tho' the Crown has been possess'd by their Younger Brothers.

Every Subject has an Estate of Inheritance in his Lands, and does not hold them of any Superior Lord; yet the Emperor may levy what Taxes he sees fit, to supply the Necessities of the Government: But they have One Ordinary Tax, some say about a Tenth of their Profits, which is seldom exceeded; and the Emperor every Year exempts some one or more of the Provinces from paying any, especially if they have been visited by Sickness, Unseasonable Weather, or any other Calamity. It is very difficult to compute what the whole Revenues of this Empire are, because a great part of them are paid in Kind. In Money, *Le Compte* supposes there may be paid Twenty Two Millions of *Chinese* Crowns, reckoning every Crown at Six Shillings; and in Silks, Rice, Corn, Salt and other Commodities, to the Value of Fifty Millions of the same Crowns. In all about One and Twenty Millions Six Hundred Thousand Pound *Sterling*: Which for a Kingdom of that vast Extent, and so Rich and Populous as it is represented, seems extremely

Estates of Inheritance.

Tax'd by the Emperor at Pleasure.

Revenues of the Empire.

extremely moderate: For this little Kingdom of *England*, many Years during the late War, rais'd near half as much; and now in time of full Peace the Taxes of all sorts amount to above a fourth of that Sum.

How the *Chinese* do to pay their Civil List and Five Millions of Soldiers with Twenty Two Millions of Money, is not easily conceiv'd.

An Account of every Man's Estate and Family hung over his Door. Revenue carried in.

An Account of every Man's Estate and Family hung over his Door. Revenue carried in.

Store-houses.

Forces of the Empire.

An Account of every Man's Estate and Family hung over his Door. Revenue carried in.

Store-houses.

Forces of the Empire.

There are Magazines of Rice and other Provisions laid up in Store-houses at *Pekin* for Three Years, to supply the Necessities of any part of the Empire, which may be distress'd by Famine, or any other Calamity.

As to the Forces of this Empire, there are said to be no less than Five Millions of Soldiers in Pay in Time of Peace, most of them Horse; and that there are above One Hundred and Sixty Thousand Horse quarter'd in the City of *Pekin* only, arm'd with Scymitars and Launces. The Horse have no Fire Arms, and

and the Foot not many; their Weapons are chiefly Bows and Arrows still. The principal use of these Forces is to keep the Country quiet: They are no more fit to engage Disciplin'd Troops than our Militia, and indeed they have no Foreign Enemy to fear now *China* and *Tartary* are united. They have an Allowance of Rice and Provisions sufficient to subsist their Families, and many of them are allow'd to follow their Trades, and only call'd out at certain Times, as our Militia are: They have a pretty good Train of Artillery for the Field, which the Jesuits assisted them in casting; but those upon their Walls are Old Guns, and of little Use.

There is no Gold Coin in the Kingdom, the Current Coin are round Pieces of base Metal like Brass; with a Hole in the middle, which they string, and count by Strings, and not by Pieces. A Thousand Pieces are not of more Value than a Piece of Eight, they have Four *Chinese* Characters on one Side; which compose the Emperor's Name, and Two on the Reverse, expressing the Name of the City where they were Coin'd.

Their Silver with which they buy Goods, they us'd to cut into little irregular Pieces, and weigh with a little Pair of Scales like a *Roman* Ballance, which every one carries about him in a small Varnish'd Case; but late Writers inform us that they have now a small Silver Coin.

The *Chinese* have a Pound Weight, which they divide into Sixteen Ounces, as we do, and each Ounce into Ten parts, these are divided again into Ten Penny Weights, each of these into Ten Grains.

Their Foot is much about the Length of ours, or not above $\frac{1}{16}$ Shorter.

C H A P. VIII.

Treats of their Religion, Temples and Superstitions.

Religion
of the
Chinese.

OF all the Idolaters upon the face of the Earth, *Nieuhoff* observes, that the *Chinese* have fallen into the fewest Absurdities; that they have always worship'd One Supreme God, the King of Heaven and Earth, or rather that Eternal Mind which they imagine animates both Heaven and Earth. Tho' there are several Inferior Deities they worship, as the first Inventors of Arts, Mountains, Rivers, &c. yet they never sacrific'd to Vice, or worship'd such impure Deities as the *Egyptians*, *Grecians*, and *Romans* did.

Three
Principal
Sects.

There are Three Sects in *China* at this Day, First the Followers of *Li-Laokun*, who liv'd, as they say, above Five Hundred Years before Christ. He taught that God was Corporeal, and had many Subordinate Deities under his Government; his Disciples study Magick, and pretend to make that Drink which will give Men Immortality.

The Second is the Sect of the Learned, who are the Disciples of the so much Celebrated *Confucius*, who left many admirable Precepts of Morality, and instructed the People in Philosophy. He speaks of God as a most pure and perfect Principle, the Fountain and Essence of all Beings; and tho' we are told he prohibited Idolatry, he has Temples and Images erected to him, and is Worship'd with the profoundest Adoration, as will appear from the Pope's Decree against the

the Jesuits for allowing their Converts in this Idolatrous Worship.

There is a Third Sect much more numerous than either of the former, who worship the Idol *Fo*, whom they stile, *the only God of the World*. This Idol was imported from *India* about Thirty Two Years after the Death of our Saviour: His Priests, the *Bonzes*, teach several moral Precepts; and that there is a State of Rewards and Punishments after this Life. They also inculcate into their Followers, that it is not lawful to kill any living Creature, or to drink Wine; and do not forget to instruct them how much it is their Duty and Interest to entertain and nourish their Priests, and to build them Temples and Monasteries, and perform the Penances they enjoin. If they neglect these things they threaten them with the greatest Torments after Death; or that their Souls shall animate some Vermin or Beast of Burden.

Le Compte tells us of one whom the *Bonzes* had prevail'd on to believe that his Soul should go into one of the Emperor's Post Horses, and that they had advis'd him to eat little, and endure it patiently, and God might be induc'd the next remove to let him possess some Person of Quality; but the Man was under such Horror at the Apprehension of being a Post Horse, that his being a Man of Figure afterwards gave him but little Satisfaction. He could not sleep Day or Night, but hearing that Christians did not undergo those Changes, but were Men as well in the other World as here, he sent for the Father to Baptize him, who assures us he dy'd a very good Christian; So that this Doctrine of Transmigration, where it is heartily believ'd, will drive Men

Transmi-
gration.

to Christianity as effectually as the Denunciation of Hell Torments, it seems.

And these Priests do not only assign their Disciples what kind of Bodies they please after Death, but pretend to know the very individual Person or Creature any Man's Soul goes into : For the same Author tells us of one of the Princes of the Blood who had lost a Companion he was infinitely fond of, whose Soul they pretended pass'd into the Body of a *Tartar* Boy, whom for a Sum of Money they procur'd, and presented to the Prince, which gave him great Satisfaction.

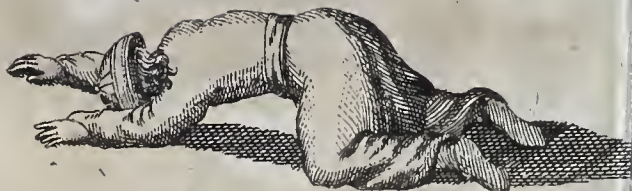
Voluntary Penances to extort Alms.

Their Sanctity also is so great, and their Voluntary Penances of that Value, that they are thought sufficient to atone for the Sins of the People; and every Priest pretends to be invested with a Power of applying his Merits where he pleases, which is ever among those who are the most bountiful to their Order.

They will drag heavy Iron Chains after them through the Streets fasten'd to their Wrists and Legs, and beat their Heads against the Stones till they run down with Blood, to extort Alms from the People; and we are told of one who procur'd himself to be carried about in a Chair with Nails drove thro' it on every side, that he could not stir one way or other without wounding himself : And this being for the good of their Souls, the People were persuaded to purchase them at Six Pence a-piece to release this Devotee : They were assur'd that every Nail would derive inestimable Blessings on the Family that purchas'd it ; for this Money was to be apply'd to the building a Temple to the Honour of the God *Fo* : It was not to be suppos'd the Priest could reap any Benefit by it.

They



Chinese Idols.

They have an Image of Immortality, which they worship in the Form of a Monstrous Fat Man, sitting cross-Legg'd, with a huge prominent Belly. There is another called, *The Idol of Pleasure*, about Twenty Foot high; and between these in their Temples is another large Image Thrity Foot high, gilded over, with a Crown upon his Head, and richly drest; this they call the great King *Kang*; to whom they pay a mighty Adoration. Lesser Images are innumerable; they may be found in their Houses, Streets and Ships, as well as their Temples. No Man is without his *Jos*, or Household-God; but they sometimes use them as scurvily as the *Portuguese* do St. *Anthony*; for if they have pray'd to them a great while importunately, and find no Effect of their Prayers, they will reproach the Wooden Deity with his Neglect of them, and drag him through all the Kennels in the Streets, to teach him better Manners: and if they happen in the mean time to obtain what they asked, they carry him to his Place again, fall down and adore him, and excuse the ignominious Usage they have been guilty of towards him. Then they new paint and wash and gild the Block, that it may be more propitious for the future. And *Le Compte* relates a Story of one of them, who brought an Action against his God for not answering his Prayer, after the Priests, whom he had brib'd, had promis'd him Success. But I must confess I am inclin'd to suspend my Belief of these things, till I hear them confirm'd; for we know the Jesuits will prevaricate sometimes, especially when Religion is in the case.

Three
Principal
Images in
their
Temples.

Household
Gods,

whom
they cor-
rect.

To proceed, the *Chinese*, besides these Images, worship the Heavens, the Sun, Moon and Planets, the Souls of their Ancestors, and of those who have been the Authors of any notable Invention, Mountains, Rivers, &c.

Emperor
worships
the Great
Lama.

The Emperor being a *Tartar*, follows the Idolatry of his Nation, which does not differ much from that of the *Chinese*, except it be that they worship a living Man, whom they stile *Lama* ; and *Le Compté* will have him to be the same with the God *Fo*, only worship'd under a sensible Figure. They give him the Name of *Eternal Father*, and all the Eastern *Tartars* have the greatest Veneration for him : He is shewn in a dark Place in his Palace illuminated with Lamps ; he sits cross-Legg'd on a Cushion rais'd above the Ground, dress'd in the richest Robes, and all that approach him fall prostrate on the Ground, and humbly kiss his Feet. That he may be thought Immortal, his Priests chuse out one of their Number as like him as possible, who succeeds him when he dies, and none of his Votaries doubt his living for ever.

He is of such Authority throughout all *Tartary*, that no King is Crown'd till he has made rich Presents to this pretended Deity, and implor'd his Blessing. His Residence is in *Barantola*, where he has the Court of a King, but does not meddle with the Secular Government, and may properly enough be stil'd the *Tartars* Pope.

Since the *Tartar* has Govern'd *China*, the Priests of this Great *Lama*, who after their Master are call'd *Lama's*, serve as Chaplains to the *Tartar* Nobility who live at *Pekin*. The Emperor, for Reasons of State, shews both *Lama's* and *Bonzes* a particular Respect,
the

the Jesuits observe ; but they insinuate, that he is no Slave to their Religion ; that he sees thro' the Folly of it, and laughs at their Extravagant Legends in private. They tell us, that upon the Death of the Emperor's Mother, when her Maids came and fell at his Feet, desiring leave to follow her into the other World, where their Service might be useful to her, he told them he had taken care of that matter already, and they need not trouble themselves further about it ; and to prevent their laying Violent Hands on themselves, he order'd their Hair to be cut off ; for this it seems, according to the Notion they entertain, would render them unfit to serve a Person of that Dignity.

But 'tis acknowledg'd that the Emperor still pays those Honours to *Confucius* that others do, and Sacrifices in the Heathen Temples ; and tho' they wou'd have us believe he Adores only the Supreme Lord of the Universe, and that nothing but Reasons of State hinder his embracing Christianity ; yet they acknowledge at other times, that he assures them *he cannot believe the Christian Religion : That whatever Difficulties there are in it, if he was convinc'd of the Truth of it, he would not delay a Moment to be of it ; and that if he became a Christian, the whole Empire would soon follow his Example.* Which does not well agree with his being a Christian in his Heart ; for if the People were so devoted to him as to follow his Example, where could be the Hazard of his Declaring himself ;

There are some Thousands of *Mahometan* Families in *China* ; that Religion having been tolerated there these Five or Six Hundred Years ; But how *Mr. Collier* came to affirm
that

that the Emperor was a *Mahometan*, unless he imagin'd so because some of the *Tartars*, who are dependant on *Turkey* are such, I can't conceive: No Author having suggested any such thing that I can meet with, of the *Eastern Tartars*.

Temples
without
their Ci-
ties and in
Solitary
Places.

This Country abounds with Idol Temples which stand without the City Gates, or in Solitary Places, where Travellers are accommodated by the Religious with Lodging and Provisions: By every Temple generally stands a Tower built in Memory of some Saint or Hero. These Places are fill'd with Images and Lamps that burn Night and Day.

Their Temples are built with Timber, and are one long square Room, roof'd with shining Tiles, and floor'd generally with large Stone. In the Province of *Peking*, *Nieuhoff* tells us, there is a Temple One Hundred and Sixty Five Foot in Height, in which is an Image an Hundred and Six Foot and Half high, in Form of a Virgin: To every Temple belong a great Number of Priests, who Offer Wine, Rice, and other Provision to the Deities of the Place, and consult them when any come to enquire after their Good Fortune: Near these Temples are frequently Cloysters of Religious Devotees, who pretend to have forsaken the World and all its Riches and Honours, and undergo such voluntary Penances as they think will be most acceptable to their Gods; in which they far out-do the Mortifications of any Christian Sect.

They
have great
Faith in
their
Astrolo-
gers.

The *Chinese* are great Observers of Times, and have as much Faith in their Astrologers and Fortune-tellers as in their Gods: They govern all their Affairs by the Direction of those People, and will not undertake a Jour-
ney,

ney, or any Business of Moment, without first consulting when will be the most Lucky Day or Hour to begin it. These Fortune-tellers also pretend to calculate Nativities, and by knowing the Day of a Man's Birth will tell him all his future Fortune in the World: Nor does it shock their Credit how often soever the People are deceived; for, like their Brethren on this side the Globe, they still follow the Deceiver, and will not be persuaded they are imposed on. This is not so much to be wonder'd at where Superstition and gross Ignorance still prevails; but to see how universally our People fall into these Notions, who have been shewn the Folly and Absurdity of them, is very astonishing. Nor is it the Croud only, but some of our Greatest Men seem to have been tainted with this Superstition, as the Lords *Shaftsbury, Bristol, Monmouth, &c.* if we believe Dr. *Burnet* and some other Writers, these Gentlemen had as great Faith in Conjurers and Cunning Men, as any young Girl that goes to the Devil to know her Sweet-heart, nor does the Reverend Doctor himself seem to disbelieve that his Hero King *William's* Success was foretold by some of the Infernal Crew; but to return from this Digression.

The Great Men in *China*, and even some of their Emperors, it is said, have given in to that Opinion, that it is possible for Men to obtain Immortality without Dying: And from this Kingdom, probably the Famous *Asgil* imported the Notion into *Britian*: Upon this Subject innumerable Books are Written, nor can the Daily Instances of Mortality, even among those who have the greatest Opinion of the Prescription which is to effect this Change,

Q

and

and preserve them from all Corruption and Decay, convince them of their Folly.

There is this Difference indeed between Mr. *Asgil* and the *Chinese*, he prescribes a strong Faith as the only means to secure Immortality, while the *Chinese* prepare a Draught to give them this Angelick Constitution. Now as Mr. *Asgil*'s Scheme can never be disprov'd, because his Disciples may reply that the Patient wanted Faith when he expires; so the *Chinese* assure us, when any of their Friends depart this Life, that there was something wanting in the Composition, which every Succeeding Projector hopes he has discover'd.

Nieuboff gives us a Relation of one of their Emperors, who was confident he had purchas'd the Immortal Draught; and was cur'd of the Whimsie by one of his Favourites in this manner:

The Emperor having a Cup of this Water of Life before him, and declaiming upon the Virtues and Excellency of it, while he turn'd his Back, the Favourite had the Assurance to drink off part of it. Whereupon the Emperor in a Rage threatned him with immediate Death. To which the Wise Minister calmly reply'd, *Do you suppose you can deprive me of Life now I have Drank of the Immortal Cup; If you can, what have you lost? If you can not, I am become equally Immortal with you.* And this short way of Reasoning, it seems, reduc'd that Prince to his Senses, when all other Arguments appear'd to be thrown away upon him.

The Progress of the Christian Religion.

The Christian Religion, the Jesuits inform us, has gain'd ground mightily in *China* by the Favour of the late Emperor; insomuch that they have now Two Hundred Churches and Chapels there, very well fill'd with Converts;

verts ; but these I perceive are of the poorer sort ; they make but slow Progress among the Grandees ; the better sort of People are not only offended at the Doctrine of the Trinity and Incarnation, but the Magistrates and rich Merchants are so universally given up to Cheating and Extortion, by which they acquire their Estates, that they will not hear of making Restitution. The parting with their Women is another great Objection to Christianity, and to preach to the Women to live with one Man, when their Husbands have an absolute Power over them, and can sell and transfer them from one to another as often as they please, seems to very little purpose : However the Missionaries assure us they have converted above Fifty Thousand within these few Years, besides the Children who are expos'd by their Parents in the Streets, to whom they administer Baptism before they expire. What sort of Christians they make will appear by the Pope's Decree against them ; but I shall first shew what the Jesuits say for themselves for permitting the Worship of *Confucius*, of their deceased Ancestors, &c. contain'd in a Letter to the Pope, and a Declaration of the Emperor of *China's* Sense of these things, which Letter follows :

Most Holy Father,

YOUR Holiness is not ignorant how the Jesuits have labour'd to obtain free entrance for preaching of the Gospel in the Empire of *China*, where all the Gates were shut against Foreigners ; and how that after a Hundred Years spent in Pains and Trouble, they at length obtain'd Permissi-

The
Jesuits
Defence
as to suf-
fering
their Con-
verts to
worship
Confucius
and their
Ancestors

‘ on by the Emperor’s Edict publickly to
 ‘ Preach the Law of God through the Extent
 ‘ of that vast Empire. The more this Work,
 ‘ which has cost us so much Care and Fatigue,
 ‘ is for the Glory of God, the more are we
 ‘ pierc’d with Grief and Sorrow that we are
 ‘ in Danger of seeing utterly lost what has so
 ‘ many Years been establishing.

‘ For it is evident, that if the *Chinese Chri-*
 ‘ *stians* are forbid the Use of the Ceremonies
 ‘ which are practis’d in reference to *Confucius*
 ‘ and their Deceased Parents, the Christian
 ‘ Religion runs the hazard upon the first Ac-
 ‘ cusation of being banish’d out of the Empire
 ‘ of *China*. Whatever Goodness the Emperor
 ‘ shews us, we cannot expect that he should
 ‘ expose himself for our sakes to those Incon-
 ‘ veniencies, and all those Troubles which
 ‘ would infallibly happen upon the least Inno-
 ‘ vations upon the Customs of the Empire,
 ‘ more especially being himself a Foreigner,
 ‘ and only maintain’d in his Possession by the
 ‘ *Tartars*.

‘ Considering therefore that these Ceremo-
 ‘ nies may be look’d upon differently by those
 ‘ that examine them, and that according to
 ‘ the Sense and Meaning wherein they are
 ‘ taken by some, we are accus’d of openly
 ‘ tolerating Idolatry, because we permit what
 ‘ our Predecessors thought it became them to
 ‘ tolerate as Ceremonies meerly Political,
 ‘ after they had par’d off what some Idolaters
 ‘ had intermix’d of Superstitious; seeing also
 ‘ that every Body quoted in favour of his own
 ‘ Opinion several Texts taken out of the
 ‘ *Chinese Books*, we deem’d it our best way
 ‘ to consult the Emperor, as being well vers’d
 ‘ in the *Chinese Language*, Chief of the Sect
 ‘ of

of the Learned, the only Judge of the Sense of the Laws, Ceremonies, and Customs, as Legiflator of the Empire.

To which purpose, by the Favour of Two Mandarins, we presented to his Imperial Majesty our Explanation of the *Chinese* Ceremonies, which we sent to Your Holiness; which after the Emperor had read he found to be very Just, and declared that it contained the true Sentiments of the Empire, and his own; which he confirmed by a Decree which is hereunto annex'd.

We take the Liberty, Most Holy Father, to present to You this Decree, and prostrate at Your Holiness's Feet implore You graciously to receive it. 'Tis a clear Declaration upon the Matter in Question, and the Authentick Testimony of a great Prince, who has been all along affectionately kind to all the Missionaries. We shall also send to Your Holiness several other Testimonies upon the same Subject of the greatest Lords of the Court and the Empire; in hopes Your Holiness will give more Credit to these Testimonies than to theirs who are of an Opinion contrary to Ours; Persons without Credit, without Capacity, and who have asserted several things upon bare Conjectures. And Your Holiness may see by this Decree of the Emperor, that what they have said touching the Sentiments of this great Prince, are no way conformable to Truth.

So that if Customs so antient and so authorized in the Empire, the Preservation of which the *Chinese* look upon as one of the most important Blessings of the Government, and as one of the principal Supports of

‘ of the Monarchy, should be overturn’d,
 ‘ we may presume to tell Your Holiness, that
 ‘ the Course of the Gospel would be in great
 ‘ danger of being stopp’d, and that the Church
 ‘ of *China* would in as little time be utterly
 ‘ ranvers’d. We could wish it were in our
 ‘ Power to abolish all the Customs and Cere-
 ‘ monies of the Gentiles, where there is the
 ‘ least Appearance of Evil or Superstition :
 ‘ But being afraid of shutting the Gates against
 ‘ the Gospel, and excluding out of Heaven a
 ‘ great number of Souls by an over-rigorous
 ‘ Severity, we rather chose to imitate the
 ‘ Conduct of the Holy Fathers in the Primi-
 ‘ tive Ages of the Church, and to tolerate
 ‘ such Ceremonies as are purely Political and
 ‘ Civil.

‘ And now as we have taken the Liberty
 ‘ to represent these Things to Your Holiness,
 ‘ we beseech You to be fully convinc’d of our
 ‘ Filial Obedience and Submission to him on
 ‘ whom we look as the Visible Head and
 ‘ Common Father of the Universal Church,
 ‘ &c.

YOUR HOLINESS’s *most Humble*
and most Obedient Servants and Sons
 in J E S U S C H R I S T,

Sign’d,

PHILIP GRIMALDI,
Rector of the College, and Substitute
of the Vice Provincial.

ANTHONY THOMAS,
Superior of the Oriental Houses.

The Explanation of the Chinese Ceremonies, mentioned in the Jesuits Letter, and presented to the Emperor CAMHI, Nov. 30. 1700.

‘ **W**HEN the *Chinese* honour *Confucius*, The
 ‘ they do it to shew their Respect to Worship
 ‘ him, by Reason of the Doctrine which he of Confu-
 ‘ has left among them. Having embrac’d this cius ex-
 ‘ Doctrine from him, how can they better plain’d.
 ‘ pay those Honours that are due to him, than
 ‘ by falling upon their Knees and touching
 ‘ the Ground with their Heads? This is the
 ‘ true Reason of these Honours, because the
 ‘ whole Empire of *China* looks upon and re-
 ‘ veres *Confucius* as their Master.

‘ As for what concerns the Libations and
 ‘ other Ceremonies paid to their deceased Pa-
 ‘ rents, they practise them as a Mark of their
 ‘ Love and Respect to them, and out of that
 ‘ Acknowledgment which is due to them as
 ‘ being the Heads of their Race and Family;
 ‘ nor did they propose any other End in set-
 ‘ tling those Ceremonies, than to shew the
 ‘ full Extent of their Affection for their Kin-
 ‘ dred and Relations.

‘ As for the little Pictures which they set up
 ‘ in Honour of their Ancestors and Kindred,
 ‘ we say that the *Chinese* do it not that they
 ‘ believe the Soul of the Dead resides there,
 ‘ or that they come there to demand any
 ‘ Kindness: But they set Meat and Presents
 ‘ before the said little Pictures, to the End,
 ‘ that by shewing their Love and Respect to
 ‘ them as if they were alive and present, they
 ‘ may

‘ may make appear their constant and continu-
 ‘ al Sorrow for the loss of the Heads of their
 ‘ Families.

‘ As for the Sacrifices which the Antient
 ‘ Kings and Emperors were wont to offer to
 ‘ Heaven, they are such as the *Chinese* Philo-
 ‘ sophers call *Kiao Che*, the Sacrifices which
 ‘ are made to Heaven and Earth, by which
 ‘ they say that *Cham Ti*, or the Sovereign
 ‘ Lord, is Honoured. And for this Reason it
 ‘ is that the little Pictures before which they
 ‘ offer those Sacrifices bear this Inscription,
 ‘ *To the Cham Ti*; that is to say, *To the Sove-*
 ‘ *reign Lord*.

‘ From whence ’tis evident that they do
 ‘ not offer Sacrifices to the visible and mate-
 ‘ rial Heaven, but only to the Lord and Cre-
 ‘ ator of Heaven and Earth: And because
 ‘ that out of Fear and Respect for him they
 ‘ dare not call him by his proper Name, they
 ‘ invoke him under the Appellations of *the*
 ‘ *Supream Heaven, the Bountiful Heaven, the*
 ‘ *Universal Heaven*.

The Emperor of China's Approbation of it.

The Em-
 peror of
 China's
 Approba-
 tion of
 the Ex-
 planation.

‘ THAT which is contain'd in this Writing
 ‘ is very Right, and very conforma-
 ‘ ble to the Grand Doctrine: To pay our
 ‘ Devoirs to Heaven, to our Lords, to our
 ‘ Parents, to our Masters and our Ancestors
 ‘ is a Law common over all the World. The
 ‘ Things that are contain'd in this Writing
 ‘ are very true, and there is nothing to
 ‘ amend.

The Pope's Decree publish'd by Cardinal De Tournon, the Pope's Vicar in China.

Charles de Tournon by the Grace of God The Pope's
 and of the Holy Apostolical See, Patri-
 arch of *Antiochia*, Domestick Prelate and As-
 sistant of the Papal Chair, by Divine Provi-
 dence, a Member of the Holy Inquisition at against the Wor-
Rome, Commissary and Apostolical Legate a shipping
 Latere in the *East-Indies*, the Empire of *Chi-* Confucius,
na, and the Kingdoms of the Neighbouring
 Islands, &c. wishes eternal Welfare to his
 Venerable Brothers the Ordinary Bishops
 the Apostolical Stadtholders in the Empire
 of *China*. Whereas we have receiv'd certain
 Information that my Fellow Labourers in
 the Gospel are frequently Summon'd by the
 Emperor of *China* to give an Account of
 Matters relating to our Holy Worship, and
 since I have on all Occasions exhorted them
 to separate the pure Corn of God's Word
 from the pernicious Tares of Heresy and
 Infidelity; We think it our Duty to admo-
 nish you, to lay aside the Animosities and
 Wranglings which are crept in among you,
 to the great Scandal of the Infidels as well
 as of such who have been converted to our
 Holy Faith. We Command therefore all
 the Missionaries in this Country, and even
 those of the Society of Jesus, to observe
 punctually the following Directions.

I. That in your Writings and Sermons,
 you are to disapprove and condemn only
 such Doctrines, Laws and Customs of the
Chinese as are Inconsistent with our Christian
 Faith, R II.

The Present State of

‘ II. If it be demanded of you to give an Account of what Doctrines of the *Chinese* are contrary to the Divine Law, you must boldly Declare, that the Offerings made by the *Chinese* to Heaven, the Moon, Planets, the Sun, Spirits, and Inventers of Arts, &c. are only due to God the Creator of all Things, as well of Infidels as true Believers.

‘ III. If in particular you are ask’d about the Offerings made unto *Confucius*, or their Ancestors, you are frankly to detest and condemn such a Worship ; as also the Adoration of the Pictures of deceas’d Men : And in Case you are ask’d the Reason of your Sentiments, your Answer must be, that such Worship is Inconsistent with the Service of the True and Living God, and with the Declaration of the Pope, who is the Infallible Rule of the Christians in all Matters that concern Religion.

‘ IV. And Lastly, if you are Question’d how you came to know this, you are to Answer, that you are assur’d of it by the Patriarch of *Antiochia*, whom you are oblig’d to obey. We therefore enjoin all the Bishops, Missionaries, Priests, and even Jesuits, to pay an exact Obedience to our Orders about these Matters on pain of incurring the Ban call’d *Lata Sententia*.

Sign’d

CHARLES

Dated at Nankin,
Jan. 28th. 1707.

and underneath

LE BRETON,

Apostolical Subdelegate of Fokien.

CHAP.

CHAP. IX.

Contains an Account of their Marriages, Women, Wives, Children, Slaves, and the Names they go by.

IF mutual consent constitutes a Marriage, ^{The Con-} there is no such thing in *China*: The Par-^{sent of} ties never see each other till the Bargain is the Par-^{ties never} concluded by the Parents; and that is usually requir'd in Marri-^{age.} when they are perfect Children; nor is the Woman's Consent ever demanded afterwards. The Girls may well be reckon'd part of their Fathers Treasure, since the poorest Man must purchase his Wife, and no Fortune is given ^{Wives} with her. ^{purchas'd} However, next to being Barren, the greatest Scandal it seems is to bring Females into the World; and if a Woman happens to have Three or Four Girls together without a Boy, she will expose, or strangle them with her own Hands. And whenever the Parents happen to be Poor or Unfortunate, they look upon it, we are told, to be an Act of Piety to deprive them of a miserable Being which they are not likely to support with Comfort. This is the Reason so many Children are daily expos'd in the Streets and Highways, whose Parents possibly have so much Tenderness remaining, that, notwithstanding a prevailing Custom, they cannot see them dye, much less Butcher them with their own Hands. These are the Children our Missioners glory so frequently in administering Baptism to; and thus, tho' they are not able to relieve them in this World, they procure for them a glorious Reversion in the next. ^{Children} expos'd by their Parents. ^{Missioners} Baptize them.

Poor
Women
have an
Advan-
tage of
the Qua-
lity.

As Wives only are obtain'd by purchase, Men in Mean Circumstances are forc'd to content themselves with one a-piece ; and in this Respect the Poor Women in *China* have much the Advantage of the Quality. What would a Lady give to exchange her Condition with a Cottager, and have a whole Man to herself ! For Men of Fortune do not, it seems, content themselves with One or Two, or even Two and Twenty, but will have a Hundred in their Seraglio if their Circumstances will admit of it, where the wretched Creatures are perpetually confin'd, and scarce allow'd to breath the fresh Air. They must neither see another Man, or be seen by any, after they have enter'd their Tyrants Doors ; while the Poor Women range about at Liberty, with their Feet of a natural size, without being made Cripples and Prisoners from their Cradles, as their Betters have the Honour to be.

One of them (I suppose the first that is contracted for) our Missioners will have to be the lawful Wife ; tho' 'tis acknowledg'd that she who bears the First Child has the Preference of the rest, even in the Emperor's Court ; and that till a Woman has had a Child she is not suffer'd to sit down at Table with her Husband's Mother and the rest of the Family, but must wait upon them.

The rea-
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obliging
the *Chi-
nese* Con-
verts to
put away
their
Wives.

As the Jesuits have been very Complaisant to the *Chinese* in many Instances, yet it seems they rigorously exact their putting away all their Wives and Concubines but one, as a necessary Qualification to their being initiated in the Christian Religion ; which is such a Difficulty as can't be easily surmounted ; for in the first Place, not only the Laws and Customs

Customs of the Country are expressly against the turning off a Wife but for some Misdemeanour, and the Relations of the Woman would demand Justice upon such an Occasion; but it would also be very hard to separate the Children from their several Mothers, which must be done in this Case, or the Father must part with the Children too, and commit the Education of them to Strangers: And it seems a little strange, that since the Case was the same in other Parts of the Heathen World at the first planting Christianity, there is nothing to be found in the Gospel that required the Primitive Christians to part with their Wives and Children they then had, tho' it recommended and enjoin'd a Conjunction of one Man and one Woman for the future, as most agreeable to the Primitive Institution of Matrimony. The Distractions and Confusions that these Separations must make in numerous Families was surely as good a Reason for Indulging them in this Article, as any the Jesuits have produc'd for complying with the *Chinese* in the Adoration of *Confucius* and their Ancestors: But the latter possibly had such a Resemblance to their own Doctrine of worshipping Saints and Angels, that it was pass'd over with the less Reluctance.

As for the Women, it is not conceivable what Effect this Doctrine can have upon them; one who had no other Objection to Christianity, very well reply'd to a certain Father on this Occasion, Sir, I belong to a Mandarin who bought me; if I go out of his Doors he hath a Right to reclaim me and take me again, and inflict on me the Punishment of a Slave: And if I could avoid his Pursuit, whither should I fly? my Kindred who Sold me, durst not harbour me; and

The Impossibility of the Women. leaving their Husbands

and I shall infallibly fall into the Hands of some other Person who will engage me in the State I seek to avoid. I must therefore remain in the House where I am; and how shall I be able to resist a Brutish Fellow, who consults only his Lust, and will be justify'd by the Laws and Example of the whole Empire? It is to no purpose to lay before him the Holiness of Christianity, which I desire to embrace; neither my Tears or Entreaties, or even the most obstinate Resistance I can make, are able to hinder him. So that here the Missionaries propose Impossibilities, which surely the Divine Goodness never does; nor can it enter into the Heart of any Man to believe, that our Saviour himself would have refus'd to receive such a Profelyte, who in all other Instances was sincere.

But as all the Great Men in the Empire will certainly remain averse to Christianity, if nothing less than parting with their Women will satisfy the Jesuits; on the other hand the Women will infallibly promote Christianity with all their Might, that every one may have her Man to herself, and be a little more upon the level with our Sex. Were the Interest of the Ladies as good in that part of the World as it is here, the Jesuits would need no Supernatural Assistance to carry their point: 'Tis very Unfortunate for the Jesuits that they have scarce any Opportunity of approaching the Fair Sex; whatever Purity or Self-Denyal they may Preach or Practise, the *Chinese* understand Human Nature too well to suffer the most mortified amongst them to converse intimately with their Wives: Nay, these Surly Husbands will not trust their Women even in a Church with the Men. And the Conversion of the *Chinese*
Ladies

Ladies is still the more difficult, because they understand only the Language of their particular Province; so that if the Jesuits were admitted into their Company, they could not be understood, having learnt only the Court or Mandarin Dialect: And where all these Difficulties have been master'd, the Fathers tell us still there is no dependance on the Womens Coverſion, they are ſo much under the Dominion of their Husbands, and in ſuch dread of their Reſentment.

Moſt Men marry by that time they are Twenty; an Old Batchelor is look'd upon with the greateſt Contempt; beſides the *Chinese* look upon it to be a very Unfortunate thing to have no Children to Mourn at their Graves. There is therefore ſcarce a ſingle Man to be found amongſt them; and the Women being exceeding Fruitful, it is no wonder the Country is ſo Populous, eſpecially ſince few of them Travel into diſtant Countries: And there is very ſeldom either War or Peſtilence to take them off. There is one difficulty remains to be ſpoke to, and that is, ſince every Man Marries, and the Rich have Ten or a Dozen Wives a-piece, where can there be found Women enough for them, if the Numbers of Males and Females that are Born are pretty near equal, as 'tis generally held they are? To which it may be answer'd, that the Poor, who make up the Bulk of a Nation, have but one Wife a-piece; and in the next place, as the Men live ſingle till Twenty, and the Women are Marriageable at Twelve, all the Females between Twelve and Twenty are Supernumeraries, and may ſerve to fill the Seraglios of the Great. They make it a Rule never to Marry one of the ſame

same Name ; but Degrees of Kindred are not much consider'd, especially on the Mother's side.

Here, as in other parts of the World, there is great Feasting and Rejoicing when the Man takes home his Bride ; and there is usually a splendid Cavalcade from the Wife's Father's to the Bridegroom's House, with Musick, Drums, Trumpets, Streamers, Colours flying, &c. but the Bride, it seems, sees little of it, being shut up in a close Chair : She is never to be prophaned by the Eyes of the Multitude, or even the Looks of her nearest Male Relations.

The Marriage is said to be irrevocable when the Bride, or rather her Parents, have accepted the Gold and Silver Bodkins, and other Presents the Bridegroom sends her suitable to her Quality, and she cannot Marry elsewhere if her Spouse should go out of the Kingdom afterwards, but must expect him all her Lifetime. Upon every Marriage some Priest or pretended Conjuror is consulted, not only to know whether the Match is like to prove Happy or Unfortunate, but when is the Lucky Day and Hour for Consummation : and they never fail to observe his Directions.

No Divorce but for notorious Misbehaviour.

When the Bride is brought home, the Bridegroom stands at his Gate richly dress'd to receive her, and unlocks the Door of the Sedan himself. This being the first Interview, both the one and the other are often confounded at their Disappointment, finding themselves deceived in the Representations made by their Agents. There is no Redress however for the Woman, she must submit let her Aversion be never so great, if the Man will accept of her ; but some Husbands, if the Woman is not

Women are disabled to hold any Place or Preferment in the State.

Eunuchs
made.

The Common People are said to have so strong a Propensity to Matrimony, that when they are not able to purchase a Woman, they will offer themselves for Slaves, upon Condition they may have a She-Slave of the Family for a Wife ; which inclines me to think that the *Chinese* use their Slaves with more Humanity than some other Eastern Nations. I have already mentioned the Barbarous Custom of exposing and murdering their Children, if they are Females ; or if they apprehend they shall not be in a Condition to maintain them, they have another, not much less Cruel, and that is, the Gelding their Children to make them capable of Preferment in the Seraglio. They are call'd *Gelubden*, and no other are permitted to come near the Womens Apartment, or attend in the innermost Courts of the Palace.

Persons of Quality generally give their Daughters Two or Three She-Slaves when they Marry, who attend her to the Bridegroom's House.

So Sacred is the Womens Apartment, that even the Husband's Father, 'tis said, is never permitted to enter it. And if the Father would punish his Son for any Offence, as he may do even after Marriage, if the Son gets into his Wives Lodgings he is safe as in a Sanctuary.

The Women employ themselves in Painting, Needle-work, and other Works proper for the Sex ; but never meddle with Trade, or Buying or Selling ; and have Birds, Dogs, and other Animals to divert them in their Retirement. The Sons of the Concubines,

as

as well as those that are call'd Wives, equally share their Father's Fortune amongst them, if he makes no disposition of it ; but the Daughters have no need of Fortunes, being always purchas'd by their Husbands. If they are not Married in the Father's life time, the Brothers are oblig'd to provide for them.

The Jesuits mightily cry up the Piety and Devotion of their Female Converts in *China* ; insomuch that if that Kingdom in general should embrace Christianity, they tell us, most of the Women would certainly be saved.

Every Man has Three Names ; first the Sirname, which is Common to the Family. 2. A Proper Name. And, 3. A Name that he receives upon entring upon any new Business or Employment ; which is call'd, *The Great Name*, or *Name of Dignity* : And if a Person Embraces a new Sect or Opinion, the Doctor who introduces him bestows a new Name upon him ; and the Missionaries have always a particular Name given them besides their Christian and Sir-name.

As for Daughters, they retain their Fathers Sir-name only ; and are distinguish'd according to the order of their Birth ; as First, Second, Third, &c. and do not change their Names upon their Marriage.



CH A P. X.

Treats of their Funeral Rites, Mourning, Tombs, &c.

PEOPLE of Condition cause their Tombs to be built and their Coffins provided in their Life Time, and there are few Families of any Note, but have their particular Bury-
Coffins provided in their Life time.

ing Places, whither they are brought if they die at never so great a distance from Home.

The Common People have a Burying Place without the City, where they are Bury'd promiscuously. No Persons are ever Bury'd within the Walls of the City ; nor is a Dead Corps ever suffer'd to be brought into a Town if a Person Dyes in the Country. Their Coffins are made of the most lasting Wood, very large, and Six or Eight Inches thick ; but much in the shape of ours. They are Varnish'd, Carved, and Gilded, and often cost several Hundred Crowns.

Funeral.

When a Person of Distinction dyes, his Son, or nearest Relation, acquaints his Friends with it ; they Wash and Perfume the Corps, and then dress it in the best Cloaths the Deceased wore ; and having plac'd it in a Chair, the Wives first, then his Children, and afterwards the rest of his Relations and Friends prostrate themselves before it, and passionately bewail their Loss. The third Day the Corps is put into a Coffin and cover'd with a Piece of Silk, and being plac'd in a large Room hung with White Linnen, and an Altar erected in the Middle of it, with the Picture or Image of the Deceas'd plac'd upon it, the Relations are again introduc'd, who bring with them Wax Lights and Incense, which they Burn upon the Altar, and again prostrate themselves before it. In the mean time the Sons of the Deceas'd stand Cloathed in White Coarse Linnen, girt about them with an ordinary Cord, on one side of the Coffin, in a very Mournful Posture ; and on the other side behind a Curtain sits the Mother with the Daughters, lamenting themselves in such Strains as Custom requires ; the Priests in the
mean

mean time sing mournful Songs, and for several Days Tables are set, and a Variety of Dishes serv'd up, which the Priests share amongst them at Night : Over the Gate hangs a large Scroul of Paper, wherein is Written the Name and Quality of the Deceas'd, with an Account of his Vertues and Great Actions. The Coffin being very thick, and well Pitch'd and Varnish'd over, a Son will sometimes keep his Father several Months, and sometimes Years, before he Buries him. The Sons sleep on Mats about the Coffin for a Hundred Days, and eat no Flesh, or drink Strong Drink, or come near their Wives, 'tis said ; but this the Law does not prohibit, tho' it forbids them to be at any Entertainment, or to be concern'd in any Business, for three Years ; inso-much that if a Man is possess'd of the highest Post in the Government, he is oblig'd to leave it Three Years upon the Death of his Father, and retire to his own House, where it is indecent to Indulge himself in any Pleasure, or even to be seen to Laugh.

Upon the Day appointed for the Funeral the Friends are again assembled to follow the Corps to the Grave ; when several Images of Men, Women, Elephants, Lyons, and other Beasts, made of Painted Paper, are prepar'd to be burnt at the Grave : There are also carry'd Torches and great Copper Incense-Pots to offer Incense to the Deceas'd ; several Pageants are also born before the Corps, as triumphal Chariots, Castles, &c. with Tables of rich Perfumes and Meats ; after which follow the Priests with Drums, Wind-Musick, and gingling Bells ; then the Coffin is carried upon a Bier by Twenty or Thirty Men under an arch'd Canopy, follow'd by the
Sons

Sons on Foot, leaning on Crutches as scarce able to support themselves ; after these come the Women in close Chairs cover'd with White Silk or Linnen, and tho' they cannot be seen, deafen the Company with their perpetual Howling ; and oftentimes Women are hired to howl on this Occasion.

Mountains and Solitary Places far from Towns are generally chosen by the Great Men to build their Sepulchres in ; and some of them are said to be little inferior to Palaces. If the Sepulchre is erected in a Plain, they raise a vast Heap of Earth over it, which they carry almost to the height of a Mountain.

Tombs. The Tomb is a large arch'd Vault, as big as an ordinary House, and cover'd with Plaster of Paris ; so that no Wet can penetrate it. There is usually one great Gate at the Entrance, with a less on the Right and Left. the Deceas'd being interr'd, according to the Custom of the Country, an Altar is erected, on which Lights are plac'd : the Friends and Relations at certain Seasons prostrate themselves before it with their Faces to the Ground, pouring out Wine, offering Meats, and burning Incense, with the Pictures of Men and Animals on Gilt Paper, which they apprehend are converted into the things they represent, and that they will be of Service to the Deceased in the other State.

Epitaphs. The Vertues and great Actions of the Deceased, whether real, or imaginary, are engraved on Marble, or other Stones, and plac'd in the Vault before the Altar.

Impious to leave the Tombs of their Ancestors and Travel. The *Chinese* abhor Foreigners, who leave the Tombs of their Ancestors, and travel into remote Parts of the World, to satisfy their Curiosity or Avarice : But one of them reproaching

proaching a Missionary with this Impiety, as 'tis term'd, the Father answer'd ; *He came thither in the Service of the God of Heaven and Earth, to acquaint Mankind with his Holy Laws ; a thing of far greater Importance than attending the Ashes of their dead Parents, whose Souls were now remov'd into a better State. And he could not see why the Europeans should be esteemed more impious or undutiful than the Tartars, their Governors, who had also forsaken the Graves of their Ancestors, to relieve the Chinese in their Distress. And this Discourse happening before some of the Tartar Mandarins, the Father was highly applauded.*

To proceed, every Chinese keeps in his House a Table whereon is written the Names of his Father, Grandfather, and great Grandfather, before which they frequently burn Incense and prostrate themselves ; and when the Father of a Family dies, the great Grandfather is taken away, and the Deceased added to make up the Number. This Custom of prostrating themselves and burning Incense to their Ancestors, it seems, the Jesuits are not able to break their Converts of, and therefore connive at it ; which has occasion'd severe Reflections upon them, as tolerating Idolatry ; and the Practice it seems has been condemn'd by the Pope, as was observ'd in the Chapter of Religion.

Great Men also, whose Circumstances will allow it, erect Temples, we are told, to the Memory of their Ancestors ; where a Yearly Sacrifice is offer'd. The Emperor sacrifices to Seven of his Ancestors, the Tributary Kings to Five, and a Mandarin to Three.

The Time of Mourning for a Father is Three Years ; the First Year both Men and Women ing.

Worship
their An-
cestors.

Temples
erected to
them.

Time and
Manner
of Mourn-
ing.

Women wear a kind of coarse white Sackcloth, patch'd and torn, girt about them with a Cord; and a coarse Linnen Night-Cap; their Grief, we must suppose, being so great as to make them perfectly negligent of their Dress. The Second Year their Cloaths are something better Linnen, and their Caps of the usual sort, but a different Colour, and the Cord is left off. The Third Year they may wear Silk, but it must be White; and tho' it be said that during this Time they follow no Employment, this must surely be restrain'd to Men of Estates; it is not possible to be practis'd strictly by ordinary Tradesmen or Husbandmen.

Nieuhoff tells us of a Mandarin who was impatient to return to his Post before the Time of his Mourning was expired, and imagining the Time he was travelling to Court, from whence he was a Thousand Miles distant, would have been look'd upon as part of the Three Years, he set forwards before the Time was expired: But this was look'd upon as such a Breach of their Laws, that he was ordered back again to spend as much more Time in Mourning as his Journey had taken up. But it seems the Soldiers and Military Mandarins are not obliged to perform this Three Years Mourning upon the Death of a Father.

The Wife also Mourns Three Years for the Death of a Husband, and it is reckoned scandalous for her to Marry again. But the Husband doth not Mourn above One Year for a Wife; and as long for a Brother.

Honours Altho' the Emperor bestows no Hereditary
conferr'd Honours on his Subjects while they live, he
on the frequently confers Titles and Honours on such
Dead. as have deserv'd well, when they die. And it
 may

may not be amiss here to give a Relation of those he conferr'd on Father *Verbieft*, who serv'd him in Quality of a Mandarin; for at this Funeral there seems to be an odd Mixture of *Romish* and *Pagan* Superstition.

On the Death of Father *Verbieft*, who had instructed the late Emperor in the Mathematics, his Majesty wrote his Encomium himself, wherein the Emperor recited, *That this Father having left Europe to come into his Dominions, and spent the best part of his Life in his Service, He declar'd, That during all the Time he had preceded over the Mathematicians, his Predictions had never fail'd, but exactly agreed with the Motions of the Heavens; and that he was ever Faithful and Unwearied in his Labours, till he had finish'd his Course: That he had order'd his own Physician to attend him; and when he understood a Dead Sleep had seiz'd the Father, his Heart was wounded with inexpressible Grief: That towards the Charges of his Funeral he had ordered Two Hundred Golden Crowns, and several Pieces of Silk: And it was His Pleasure that this Declaration should testify the sincere Affection he entertain'd for that Father.* With this Instrument he sent Two Principal Mandarins to attend the Corps of the Deceased, which was laid in State after the *Chinese* Manner. These Lords kneel'd before the Coffin, and bow'd their Faces several times to the Ground, Weeping and Lamenting as for the Loss of a Father. Then they read the Emperor's Declaration aloud, which was afterwards hung up near the Corps. The Great Lords of the Court also, in Imitation of the Emperor, wrote Panegyricks on the Father on Pieces of Sattin, which were hung up round the Room; and others sent in Presents towards the Charges of the Funeral.

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The Corps was Bury'd on the 11th of *March*, 1688. The Emperor in the Morning sent his Father-in-Law to represent his Person ; with him came also one of the Chief Mandarins, a Gentleman of the Bed-Chamber, and Five Officers of the Household ; who all prostrated themselves several times before the Corps, and wept bitterly : For no Women it seems have a greater Command of their Tears than the *Chinese* Courtiers.

Soon after the Procession begun ; and first was carried a Trophy Thirty Foot high, Varnish'd over with Red, wherein was Written the Name and Titles of the Father in Large Golden Characters ; afterwards there was carried a great Red Cross, with Flags, and Streamers, by two Files of Christians, cloath'd in White, holding a lighted Taper in one Hand, and a Handkerchief in the other to receive their Tears ; at some distance follow'd the Picture of the *Virgin Mary* in a Frame, supported also by some *Chinese Converts* ; and after that the Image of *St. Michael*.

The Encomium of the Emperor's Composing, Written on a large piece of Yellow Sattin was carried next, surrounded by a crowd of Christians.

After these came the Coffin Varnish'd and Gilt after the manner of the Country, and carried on a Bier by Sixty Bearers ; It was attended by the Missionaries, the Lords the Emperor had deputed from the Court, and a Multitude of other Mandarins, who clos'd the Procession.

When they came to the Tomb, the Missionaries read the usual Prayers in their Surplices, and having sprinkled the Corps with Holy Water, and perfum'd it with Incense, it

it was let down into a Vault surrounded with Walls, and of the bigness of an Ordinary Room: Having Pray'd near it some time, the Missionaries remain'd upon their Knees to hear what the Emperor's Father, who represented his Person, had to say to them; at length he declar'd to the Company, *That Father Verbieft had been very serviceable both to the Emperor and the State; and that his Majesty, to express his Sense of these things, had deputed him, with the other Lords, to make this Publick Acknowledgment; that all the World might know the Affection he had for him in his Life, and how much he bewail'd his Death.* For which Honours the Fathers made their Acknowledgments in a very handsome Speech.

The Court of Rites finding how acceptable it would be to the Emperor to confer some further Honour on the Deceas'd, preferr'd a Petition to his Majesty for that purpose; which being readily granted, they order'd Seven Hundred Golden Crowns to be laid out in adorning his Tomb, and that the Emperor's Encomium should be Engraven on a Marble Stone, and some Mandarins deputed again to prostrate themselves and Weep before the Corps: And after all, conferr'd on him a higher Title than he had born in his Life-time.

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CHAP. XI.

Treats of Corea and the Islands Subject to China; and contains the Substance of Mr. Lockyers's Observations on the Chinese Trade and Customs.

THE Kingdom of Corea, whether we reckon it a Province of China, or Tributary

tary to it, differs very little from the rest of *China* as to Manners and Customs: It is a Fruitful Country, abounds in Wheat, Rice, and other Grain; and has Mines of Gold and Silver, and Pearl is found in their Seas: However, they Trade with no other Country but *China* and *Japan*; from whence they are not many Leagues distant. The later Maps make it an Island, but whether it does not join to *Niuche*, a Province of *Tartary* on the North, is not yet settled by our Geographers.

Formosa.

The principal Islands subject to *China* are, first, *Formosa*; a large Island which lies in the Latitude of 22 North, about Four or Five Hundred Miles in Circumference and distant from the Province of *Fokien* about Twenty Leagues. This Island seeming to be neglected by the *Chinese* till the *Tartar Conquest*, the *Spaniards* from *Manilla* settled themselves there; and after them the *Dutch*, who defended their Possession a considerable time, against the Attacks of the *Chinese*; but were at length over-power'd and compell'd to leave the Country. The Ancient Government of this Island, the *Dutch* would persuade us, had some resemblance of their own State: that every Town was a little Commonwealth, independant of the rest, and no Monarch in the Island. But whatever the Ancient Government was, since they have been subdued by *China*, they have been subject to the same Laws.

Their Mountains, it's said, are full of Brimstone; which makes the Island subject to Earthquakes. The Women here Plow and Sow, and manure the Ground; and the Men spend their Time chiefly in Hunting. Their Houses are built with Cane, and but one

Story

Story high. They are Pagans, like the *Chinese*, but have Female Priests, who Sacrifice Beasts, and Fruits, and pretend to Oracles, and are frequently consulted. The *Dutch* tell us many of them were converted to Christianity while they were Masters of the Island; but I don't find there are any Christians in the Island at this Day.

There is another Island called *Aynan* or *Hai-Aynan*, about the Latitude of 18 or 19 N. which lies to the South of *China*, and is about Three Hundred Miles in Circumference. It is a plentiful Country, and has Mines of Gold and Silver, and a Pearl-Fishery. *Le Compte* mentions a Lake in this Island which will petresie Fish; and says, he saw some Crabs that were petresied there.

Macao is a little Island near the Coast of *Quantum*, only famous for the great Trade carried on there by the *Portugueze*, for about One Hundred and Fifty Years past; they had once the Sovereignty of it, but are now Subject to the *Chinese*, and pay Customs and other Duties to the Emperor; but are suffer'd however to have the Government of their own People.

Before I take leave of *China*, I shall give the Reader the Substance of Mr. *Lockyer's* Observations on that Country, in his Voyage to *Canton*. He seems to be one of the most Intelligent *Englishmen* that has sail'd thither; and it were to be wish'd he had seen more of the Country: For tho' the Jesuits are very capable of furnishing us with elegant Descriptions, and Philosophical Remarks; yet where things have any relation to Religion, they are not entirely to be rely'd on; and Trade not being their Province, little is to be expected from them very accurate on that Head. The Accounts

Macao.

Some farther Account of *China* from Mr. *Lockyer*.

counts we receive from our Merchants in these Particulars are much to be preferr'd to any thing the Missionaries have given us.

Port of
Canton
most fre-
quented.

The Port of *Canton*, Mr. *Lockyer* tells us, is in the greatest Reputation with the *English Merchants* of any Port in *China*.

Extorti-
ons of the
Chinese on
our Mer-
chants.

Amoy was formerly more us'd, but the Extortions of the Mandarins there are grown to that height, that the Merchants can reap little Profit by trading thither. Another Inducement which the *European Merchants* have to frequent *Canton* is, that whole Fleets may be freighted in a short time there, and are not in Danger of being delay'd till the Monsoon sets in, and prevents their Return till another Season. But even at *Canton* I find our Merchants are intolerably impos'd on, if they do not settle Preliminaries with the *Hoppo's*, or Commissioners of the Customs, before the Ship sails up the River : And therefore our Author advises the Ship to remain at Anchor at the *Portuguese* Island of *Macao*, till the Ships Measurage, and the License to Trade freely, are adjusted. When the Ship is come up the River, our Author advises the taking a House close to the Waterside, for the Concealment of Bullion ; it being of dangerous Consequence to let the *Chinese* know the full Value of the Merchants Treasure ; and this they would discover if it was carried far on Shoar ; whereas they can conceal it under the Planks of their Boats, and deliver it into their Houses by the Waterside without Observation.

Presents
must be
made.

Presents must be made, it seems, to the Custom-House-Officers, or they will be very troublesome : But our Author advises to feed them from time to time with small Presents ; for if they are never so large, they will for-
get,

get, if their Memories be not frequently refresh'd. An even Temper and a smooth Tongue, he observes also, are Qualifications absolutely necessary for a Super-Cargo : That is, in short, the *Chinese* must be dealt with in the same crafty Manner they deal with others.

Lead, it seems, is almost the only Commodity wherein our Merchants get more than their prime Costs : their Gains arise from the Goods imported from *China*, and not by what are carried thither. There is no trusting the *Chinese*, he tells us ; If the Merchant does not view his Goods thoroughly, and see there are no Defects in them, and be very careful of their Weights and Measures, 'tis odds but he is cheated. In weighing it must be nicely observ'd that the Beam is not longer on one side than the other ; some have two Holes or Notches at the ends of the Beam, and by hanging the Scales in the one or the other, will increase or diminish the Weight. In others the Ends of the Beams may be pull'd out or shov'd in ; but that which is the least discernable, is, when the Nut, or Center of the Beam whereon the Scale hangs is made to slide ; and it is so difficult to discover all their Tricks, that Mr. *Lockyer* advises the Weighing every thing in *English* Scales after them. Those that have trusted to their Package have been no less deceived in this than their Weights ; they have found Chests, Boxes and Canisters so exactly imitated and mark'd, that they have not doubted their being their own ; when others with damaged Goods, or something of little Value has been pack'd up in the room of them.

Little got by Goods exporder thither.

Chinese Merchants not to be trusted.

Silver Weights.

Goods imported from *China* are first, *Tea* ; *Green* only is drunk in *India*, *Persia*, and the *Eastern Nations*. *Bohea*, it seems is not valued by

Of *Tea*.

by them ; this is a long brown Leaf, and the Water it is infus'd in high Colour'd : If it be good it has a fine Smell, is all of a Colour, crisp and dry ; small black Leaves and Dirt are Signs of a very bad sort : the best opens soonest in hot Water. *Singlo*, or *Green Tea*, is to be chosen also by its fine Smell and its light Colour ; if any of the Leaves appear brownish or dark colour'd, it is not good. *Imperial*, or *Bing-Tea*, is still lighter than *Green Tea* ; of a pleasant Smell, but not so strong as *Singlo* : If it once loses its Crispness it is good for little ; which it will do, tho' it be never so good when bought, if care be not taken in the packing.

Other
Goods
imported
from
China.

Besides *Tea*, our Merchants also bring from *China*, *Quicksilver*, *Vermillion*, *China-Root*, *Rhubarb*, *Raw and Wrought Silks*, *Copper in Bars* like *Sticks of Sealing-Wax*, *Camphire*, *Sugarcandy*, *Fans*, *Pictures*, *Lacquer'd Ware*, *Porcelane* or *China Ware*, *Soy*, *Borax*, *Lapis Lazuli*, *Galingal* and *Tutanaque*, which is a sort of coarse Tin, and several other kind of Merchandizes are purchased there as cheap as in the Countries that produce them.

Gold.

The Fine-
ness of it.

Altho' the Exportation of Gold be prohibited, the Magistrates themselves underhand sell it to our Merchants. Ten Tale Weight of Gold Touch 92, bought at Touch for Touch (the most governing Price) amounts to 111. oz. 8 dwt. 5 gr. Currant Silver at 5 s. 6 d. per oz. is 30 l. 12 s. 8 d. for which you have 12 oz. 2 dwt. 4 gr. worth about 4 l. an Ounce in London, is 48 l. 8 s. 8 d. and makes upwards of 58 per Cent. Profit.

Silver.

Silver in any Form passes currant by Weight instead of Money, reckoning from a Tale Decimally to the smallest Part imaginable, viz, 10 Mace make a Tale of Troy ; 1 oz. 4 dwt. 5 gr.

5 gr. 10 Candareens a Mace of 2 dwt. 10 gr. and 10 Cash a Candareen, which are likewise the Basis or Foundation of their greater Weights for Merchandize; 16 Tale are 1 Catty for Coral, Musk, Amber, Borneo Camphire, and other fine Goods; 100 Cattys are a Pecul of Troy-Weight, 161 l. 5 oz. 5 dwt. 20 gr. is nearest 132 l. 11 oz. Averdupoize, which is their biggest Weight for gross Goods. In Payments made with Tankards, Dishes, Bowls and Basons, Plates, Spoons and Silver Porringers, they will cut a piece out of the sides of what they think is not so fine as you would have them take it for, and try it immediately by Essay, and afterwards if you agree in the Touch, reduce it into the Currant Silver by multiplying the Quality by the Touch, and dividing the Produce by 94. viz. 500 Tale Touch 96, is Tale 510 6 Ms. 3 Can. 8 Ca. Pillar Dollars are often reckon'd at $96 \frac{1}{2}$, which is $1 \frac{1}{2}$ per Cent. better than Mexico or long Dollars.

Goods usually exported from Europe to China Goods are Bullion, Cloth, Cloth-Rash, Perpetuano's, exported and Camblers of Scarlet, Black, Blue, Sad to China. and Violet Colours, which are of late so lightly set by, that to bear the Duties and bring the Prime Cost is as much as can reasonably be hop'd for. Lead turns to the best Account, besides which, he says, he knows of nothing that is worth while to concern the Ship's Stock in. A private Trader may carry Coral in Branches, clear Amber Beads, Flint-Ware thin and according to their Musters for Samshoe Cups and Bottles; ordinary Horse-Pistols with Gilt Barrels, Sword-Blades of a-
U. bout

bout 14 s. per Dozen; Spectacles set in Horn of about 8 s. 6 d. per Dozen; Clocks and Watches of a good Appearance, but of small Price; and any new Toy that has not been carry'd thither before, which if he can get ashore without paying the Duties, he may make a better Voyage than with all Silver, otherwise the Charge and Trouble will be more than the Profits.

The Description Mr. *Lockyer* gives us of the City of *Canton*, and the Manners of the People in that part of the Kingdom, are as follows:

Canton
describ'd.

The Streets of *Canton*, he says, are very Strait, but Narrow, and pav'd with Broad Stones. The Shops of those who deal in Silks are very neat, and make a fine Show, and stand most of them together in one of the best parts of the Town; Tradesmen of the same Profession herd together in particular Streets, as in *London*. Their Windows in Summer are of Cane or Rattan, but in Winter they have Oyfter Shells cut Diamond Fashion, and set in Wooden Frames, which afford but a dull light: Their Fires in their Publick Rooms are of Charcoal in Winter, which is kept in a sort of a shallow Iron Pot in the middle of the Room, and in their Chambers they have Pans of Charcoal, which is ready to Suffocate those that are not us'd to it. Their Pots for Boiling are fixt like Coppers in Brickwork about the height of our Stoves. The Walls of their Houses, instead of Hangings or White-washing, are cover'd with thin White Paper.

There

There is a Market held in almost every Street, where Flesh, Fish, Poultry, Garden-stuff, and all Provisions are sold cheap. The Fishmongers keep their Fish alive in Cisterns, and among other Kinds have the largest Carp that are to be found any where, but they have a Muddy Taste. The *Chinese* make no scruple of Eating any sort of Meat, and like it as well if it dy'd in a Ditch, as if it were kill'd by a Butcher. Their Frogs, which are their greatest Dainties, and bear twice the Price of any other Meat, are black and loathsome to a *European* to look upon, but they Taste very well; Rats do not eat amiss, and Snake Broth was in Reputation there long before it was in *London*.

At *Canton*, our Author tells us, he could discern no difference between the *Tartars* and *Chinese*, either in their Stature, Features, or Habit; only he fancied the *Chinese* appear'd more dejected on their being forc'd to submit to the *Tartar Yoke*; but possibly this must be mere Fancy, for the *Chinese* as well as the *Tartars* are admitted to Commands and Places of Trust, and they have now intermarried with one another for near a Hundred Years, and been subject to the same Laws, Customs and Fashions; and it may be difficult to find a *Tartar* of the whole Blood in those Southern Provinces.

The Common People, he tells us, Eat four times a Day, and are such Gluttons, that if they are in the middle of their Business they will leave it and run to their Victuals at the usual Hours. Rice is their principal Diet, which they cram into their Mouths so greedily

with their Chop-Sticks, that they would be choak'd if they did not often wash it down with a Cup of *Samshue* that stands by them.

Tobacco is in great esteem amongst them, but tho' they take it often, it is in very small quantities, in Brass Pipes, the Bowl no bigger than a Thimble, and the Tobacco is so dry'd that the Pipe is out in half a score Whiffs: They hang these Pipes at their Girdles, and use them several Months without cleaning.

In the Streets there are abundance of Blind Beggars, which some think proceeds from the poor Peoples eating so much Rice; but he observes it has not any such effect on those of *India*; but as I remember, the common People of *India*, one part of the Year, are many of them troubled with Sore Eyes, and it was said to be occasion'd there too by their living upon Rice: But I am inclin'd to think the Hot Winds which blow at certain Seasons are more likely to produce this Effect than their Rice Diet.

In Winter time, it seems, People make use of a live Quail, which they carry on their Hands instead of a Muff, to keep their Hands Warm.

Every thing almost is sold by Weight in *China*, as Eggs, Fruit, Fowls and even Liquids; and it is said, they will cram their Poultry with Stones and Gravel to encrease their Weight. In short, if they excell the *Europeans* in any thing, it is in the Mystery of Cheating and Imposing on those they deal with. A Young Gentleman who had made this Voyage relates, that having bought a parcel of Hogs of them for the Ship's Company, they all dy'd; and he

he did not doubt but they were kill'd by something their Owners had given them before they came on Board ; for he observ'd the very Men they bought them of taking the dead Hogs up into their Boats when they were thrown over-board ; and no doubt would make as good a Market of them a Second Time as if they had been kill'd by the Butcher: For Mr. *Lockyer* tells us, they never scruple exchanging a live Hog for a dead one, if the dead Beast be but a little larger than the live one.



CHAP. XII.

Containing a further Account of the Tartars who inhabit this Empire.

THE Manners and Customs of the *Tar-*
tars who inhabit the Northern part of this Empire, have many of them been de-
 scrib'd already ; I have here collected such fur-
 their Particulars in Relation to that People,
 as I apprehend may deserve Credit, omitting
 such Passages as seem calculated rather for our
 Amusement than Information.

A further
 Account
 of the
Tartars
 who pos-
 sess the
 Northern
 Part of
 the Em-
 pire.

That part of *Tartary* which is subject to this Empire, extends from the Frontiers of *Musco-*
vy to the *Eastern Ocean*: And from the Lati-
 tude of 42 to 55 N. This Country was anti-
 ently divided into several little Kingdoms
 and Principalities, most of these Princes still
 retain

retain the Title of King, but are really no more than Vassals to the Emperor of *China*.

The *Western Tartars* live in Tents, and remove from Place to Place for Conveniency of Pasture, their Herds of Cattle, and what they get in Hunting, being their principal Subsistence. The *Eastern Tartars* live in Towns, but they are neither so numerous or so regular and beautiful as the Towns of *China*; many of them lye in Ruins, and are perfectly deserted for warmer Seats and a more fruitful Country: For, as has been observed already, upon the Conquest of *China* their Emperor invited all the little *Tartar* Clans to join him, and transplant their Families to *Peking*, in order to establish himself and secure his Conquests; and from that Day to this, all Men of any Spirit, who are not destitute of Ambition, have resorted to the Court of *China*, where they have almost a Certainty of meeting with Preferment, and consequently their Native Country is abandon'd and left in a more wretched Condition than before their unfortunate Union with *China*. They had the Honour indeed of being Conquerors, and setting a Prince of their Nation upon the Throne; but are notwithstanding become a Province to the Kingdom they conquer'd: They are govern'd by a Military Force, and Garrisons plac'd in all their strong Towns; the Manners and Customs of the *Chinese* also prevail more and more among the *Tartars* every Day. However, the *Tartars* that remain in their own Country, and do not attend the Court, must be allow'd to differ from the
Chinese

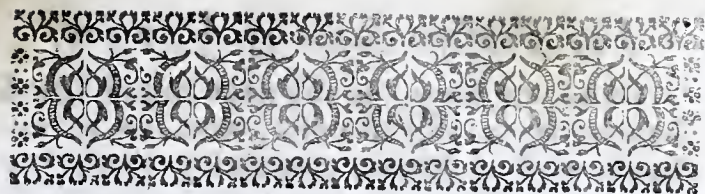
Chinese in many Respects: They are neither so Effeminate or Luxurious as their more Southern Neighbours, nor do they apply themselves to Traffick near so much; Hunting, Horsemanship, and other Manly Exercises take up great part of their Time. They would be ashamed to be seen in Chairs or Litters, like the soft *Chinese*, but esteem it much more Glorious to be found at the Head of a Troop of Horse. Like other Northern Countries, they also allow their Women all innocent Liberties, and both Sexes converse together with Freedom; and possibly it will be found a very just Observation, that the bravest People have been ever the least troubled with a Spirit of Jealousy, and kept their Women under the least Restraint. To Instance only in the *Romans*, whose Valour, and Complaisance for the Fair Sex were equally Remarkable.

To proceed, *Tartary* is full of barren Deserts and uncultivated Fields; Wheat and other Grain they have some indeed; but Flesh is what they most admire, and especially what is taken in Hunting. The Emperors of the *Tartar* Race are so fond of this Sport still, that they go every Year into *Tartary* to Hunt. This Country abounds in good Horses, and furnishes the Emperor with many Thousands of them every Year: They encourage the Breed not only for Service, but for Food, being great Lovers of that sort of Flesh, as they are also of Mares Milk. The famous Plant *Ginseng*, already described, grows chiefly in this Country; a Body of Ten
Thousand

Thousand *Tartars* are employ'd every Year in the gathering it for the Emperor, and are allow'd to sell great Quantities of it after the Emperor is supply'd. This Country also abounds in rich Furs.

Arts and Sciences the *Tartars* are not famous for ; nor do we hear much of their Laws : the Will of the Prince seems to be the only Measure of their Obedience : Nor have they any Books or Histories among them which give any Light into their Original. As to their Religion, which is downright Paganism, it has been treated of already ; they seem no otherwise to differ from the *Chinese* than in the Names of their Idols, except that their Great *Lama* is a Living Man, upon whose Death they find another as like him as they can to set up in his room, and give him the Title of *The Eternal Father*. As to their Funerals, the *Tartar* Nations burn their Dead, and do not bury them as the *Chinese* do ; and the beloved Wife formerly burnt herself with her Husband's Corps ; but the late Emperors have abolish'd that Practice.

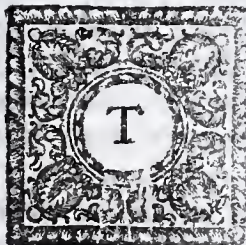




THE PRESENT STATE OF JAPAN.

CHAP. I.

Treats of the Situation and Extent of this Kingdom, and of their Cities, Palaces, Buildings and Furniture.



HIS Kingdom is compos'd of several Islands which iye about a Hundred Leagues to the Eastward of the Empire of China, and extend from the 30th to 38th Degree of North Latitude, and some say to the Fortieth, and are about 130 Degrees to the Eastward of London. The largest of these Islands, and from whence the Kingdom receives its Name, is *Japan*, sometimes call'd *Nippon*, which is about 600 Miles in length, and between 100 and 150 in breadth, and contains 55 Provinces, the Chief Towns whereof are *Meaco*, *Saccai* and *Jedo*.

Situation.

Bongo.

Sacock, or *Bongo*, is the next largest Island belonging to this Empire, and lies to the South-west of *Nippon*, containing about 160 Leagues in Circumference; the Capital City whereof is *Bongo*. On the West side of this Island lies the City of *Nangasacke*, to which the little Island of *Kisma* (where the *Dutch* have their Factory) is join'd by a Bridge; but the *Dutch* are seldom allow'd to pass over it.

Tonsa.

The next Island in Magnitude is *Tonsa*, or *Tokoesy*, which lies to the Southward of *Nippon*, at a very small Distance, and contains about 120 Leagues in Compass; the Capital City whereof is *Nava*.

There are a multitude of other Islands which lie intermix'd with these, and are subject to the King of *Japan*; but are not particularly describ'd by Travellers.

Tempe-
rature of
the Air.

From the Situation of these Islands it may be expected the Air should be moderately Warm; but to the North of the Mountains which run through the midst of *Japan*, their Winters are very severe, and they have great quantities of Snow. The Air is reckon'd Healthful, and neither Plague, Gout or Stone have ever been heard of amongst them: But the Small Pox and Fluxes are very frequent.

From
whence
Peopled.

It is generally held that these Islands were peopled from *China*; but from their Burning their Dead, Sitting on the Ground, and Shaving their Heads, the last of which the *Chinese* never did till lately, and then by Compulsion, it is much more probable that this People are descended from the *Eastern-Tartars*, from whose Country they are not further distant than they are from *China*, those *Tartars* having ever us'd these Customs.

It

It is said indeed, that the *Japoneſe* were baniſh'd *China* about 600 Years ago for their Rebellion, and that thereupon they chang'd all their Customs to expreſs their Abhorrence of the Nation which expell'd them : But this appears to be a Miſtake ; for the *Japoneſe* have ſeveral Customs among them which are us'd in *China*, as Mourning in White, Eating with Chop-Sticks, &c. and we cannot ſuppoſe they ſhould retain theſe, and voluntarily part with their Hair, in which it is agreed the *Chineſe* ever plac'd their greateſt Pride ; nor is it eaſy to imagine that a People who had always been us'd to ſit in Chairs, ſhould condemn themſelves to ſit Croſs-legg'd upon the Ground only out of Pique to the Prince who Banish'd them.

The moſt conſiderable Cities in this Kingdom are, Firſt, *Meaco*, anciently the Seat of the Empire, when the Family of the *Dairii* were upon the Throne, and here the *Dairo*, or *High Prieſt*, ſtill reſides, and maintains the Port of a Prince, tho' he be diveſted of all Temporal Power. This City lies in the Latitude of 36, about the middle of the South Coaſt of the Iſland of *Nippon*, upon a River which divides it into Two Parts : It contains about 100,000 Houſes, and is ſaid to be Twenty Miles and upwards in Compaſs.

2. *Saccai*, a very large and populous City, ſituate alſo on the South part of the Iſland of *Nippon*, on the Bay of *Meaco* ; its Walls are waſh'd by the Sea on one ſide, and on the other it is defended by a Wall and Ditch.

3. *Fedo*, which lies about 300 Miles to the Eaſtward of *Saccai*, on an Arm of the Sea. This City is at preſent the Seat of the Empire : The Palace, which is a large Square of Five

Miles in Compass, stands in the middle of the City, and is surrounded by Three Walls, there being Courts, Gardens and Canals between the Walls: Within the Innermost Wall are the Royal Apartments and the Seraglio.

The Furniture, Gildings and Carvings of these are much enlarg'd on by Travellers. Every thing, 'tis said, appears Grand and Magnificent, and this may reasonably be conjectur'd from the Palaces that stand in the Outward Courts: But it is some question whether ever any *European* has been admitted to view the Seraglio.

Within the Second Wall are the Palaces of the Princes of the Blood and Privy Counsellors, and within the Outward Wall the Palaces of the Petty Kings, who are oblig'd to reside at Court half the Year. These Buildings are said to be roof'd with Gold, and if there be that vast plenty of Gold in this Island as Travellers relate, the thing is not impossible; tho' I'm inclin'd to believe the Roofs consist of such yellow shining Tiles as the Emperor of *China's* Palaces are cover'd with, and which look like Gold Plates when the Sun shines on them.

Without the Palace stand the Houses of the Inferior Nobility, which are also as Magnificent as possible, every one endeavouring to excel; for by the Sumptuousness of their Buildings they recommend themselves to their Prince's Favour; directly contrary to the Humour of the *Chinese*, who look upon a House built with more Grandeur than usual, to be an Insult on the Government.

Build-
ings.

The *Japonefe* build with Wood, and generally upon one Floor; but their Apartments
are

are very commodious : The Partitions of their Rooms are made to fold up like a Skreen, so that they can lay several Rooms into one, as they have occasion. The Houses of the Nobility are wainscoted with Cedar, the Floors pav'd and cover'd with fine Matts, their Ceilings are painted and gilded, and the Doors finely varnish'd. The Tradesmen and Inferior People content themselves with Thatch'd Roofs and Clay Walls, tho' they have a little Apartment built of Stone or Earth where they secure their most valuable Goods from Fire. They have no Glass, or any thing like it in their Windows, but only Wooden Shutters.

They use neither Tables, Beds, or Chairs ; ^{Furni-} but sit on Matts when they eat, and lie on ^{ture.} them when they sleep. Their Rooms are usually hung with Pictures or painted Paper, the rest of their Furniture consists in Cabinets, Skreens, China-ware, and fine Swords, which they hang up in their Rooms.

A strict Watch is kept every Night, Lanthorns hung out, and every Ward or Division in their Cities shut up ; that in case of Fire, 'tis said, they are not suffer'd to break in upon one another.

CHAP. II.

Treats of the Genius and Temper of this People, their Habits, Diet, Diversions, Festivals, Forms of Salutation, Trade, Manufactures and Husbandry.

THE *Japonesse* are said to be of a quick ^{Genius} Apprehension, good Understanding, and Tem-
Modest, Patient and Courteous ; and so Just per.
in

in their Dealings, that if a Person makes a Mistake they will not take the Advantage of it. On the other hand we are told by the same Authors, that they are Cruel, Ambitious and Uncharitable; and have so little Compassion for the Poor, the Sick or the Lame, that they will let them lye and perish before they will relieve them; that they are intolerable Proud, and so Passionate, that they will kill themselves if they cannot have their Revenge. However inconsistent this Character may seem to be, there are few Books of Travels where the Reader will not be shock'd with Contradictions of this Nature; and perhaps if we observe a Medium here, as in other doubtful Cases where the Writers are not competent Judges, or give Characters of a People from some few Instances they have observ'd, we shall come nearer the Truth, than by adhering strictly to either. These People probably are neither so exceeding Courteous or Patient as some relate, or so Barbarous and Passionate as others would have us believe; and *Japan* being a Country not only the most distant from us, but the most inaccessible to *Europeans* of any other upon the face of the Earth; it may be some time before we are rightly inform'd of the Temper and Genius of this People. I proceed therefore to such Articles as we seem to have a greater Certainty of.

Habits. And First, of their Habits: They wear several Vests one upon another, with a loose Gown over all, not much unlike the *Chinese*; they have Drawers also which come down very low upon their Legs, and Slippers without Heels, like the *Chinese*; but wear no Caps, tho' their Heads are shaved: They have Fans
and



Habits of the Japonese

and Umbrellas to defend them from the Weather : They wear a Crice or short Dagger in their Girdle or Sash, and a heavy broad Sword on the right side.

They eat little Beef or Mutton, or of the Flesh of any tame Beast ; but chiefly that which they take in Hunting : Some Sects look upon themselves to be prohibited by their Religion to kill or eat any thing that has Life, and will not so much as eat Milk, Butter or Cheese ; their common Food is Rice, Pulse and Herbs, as it is in most Eastern Nations.

Eating.

There is a Sect also which refrain from drinking any strong Drink ; but the generality of the People drink a Liquor made of Wheat, not unlike the *Chinese Hockshue*, and draw a Spirit from Rice like their *Samshue* ; but the usual Liquor is *Tea*. They eat with two little round Sticks, like the *Chinese*, and use neither Linnen, Knives, Forks or Spoons. They delight much in Masquerades and Plays, at which the King and Court are often present : The Subject of their Plays is some part of the History of their own Country, and their Ministers of State and Great Men are frequently the principal Actors. The Court also encourage Shooting-Matches, and other Manly Diversions, at which the King and the Quality are often present.

Drinking.

Diversions.

There is a great Festival celebrated every Year, when they visit the Tombs of their Ancestors : At these Solemnities every House is illuminated, and they march out of their Towns at Midnight in a Solemn Procession to the Graves of their Dead Friends, where they eat, and drink, and make merry for several Nights successively : At the conclusion of the Feast

Festivals.

Feast they march round the Town with Flags, Streamers, and Banners, beating upon Brass Pans before the Temples of their Idols, and at the Doors of their Great Men.

Musick. Their Instrumental Musick is not at all harmonious, but some of their Voices are pretty tuneable. At the end of every Play or Masquerade there is always a noble Entertainment provided at the Charge of the Company: These People, 'tis observ'd, spend great part of their Night in Eating and Drinking, which others spend in Sleep; and because their Manners and Customs are acknowledg'd to be different from the rest of the World in many instances, some People carry it so far as to affirm they resemble us in nothing; and particularly, that instead of Bowing to shew their Respect to their Betters, they stand up as stiffly as they can: but I find by the best Writers that they bow their Bodies as we do, and never approach their Magistrates but upon their Knees. As for putting off their Shoes or Slippers instead of Hats, the People of the other Eastern Nations always put off their Shoes when they enter their Temples, or the Houses of those for whom they have any Respect; which appears to be a Custom almost as ancient as the World, and therefore need not be thought strange in the *Japonese*. And as for their not putting off their Hats, this need not occasion any wonder, since they wear none.

**Salutati-
on.** When a Great Man makes an Entertainment, 'tis usual at the end of the Feast to call his Servants together, 'tis said, and demand which of them will kill themselves before the Guests for his sake; and that thereupon they contend who shall first rip up their Bowels.

**Slaves Sa-
crifice
their
Lives to
honour
their Ma-
sters.**

That

That this is also common upon the Death of their Masters, or upon the laying the Foundation of a Palace, or any Magnificent Building.

They keep their Roads in very good repair, and shew the Distances of Places by placing Trees at every Three Miles end. But there are no Inns or Publick Houses for the Entertainment of Travellers: And what is a very great Nuisance in them is, the Carcasses of their Malefactors, whom they generally crucify with their Heads downwards, and place them upon the Roads *in terrorem*. Roads.

As to their Trade, they have none at present but with *Jesso*, the *Chinese*, and the *Dutch*. The *Portuguese Christians*, about the Year 1622. being accus'd of forming a Conspiracy against the Crown and Government, the Christians were all cut in pieces, and a Decree made against having any Commerce with them, or any Nation that profess'd Christianity: The *Dutch*, to convince the *Japonefe* that they were not *Christians*, did not refuse to trample upon the Cross of our Saviour; and the *Japonefe* are so well satisfied of their Infidelity, that they are permitted to have a Factory there to this Day; which all other Nations, who abhor their impious Hipocrisy, are excluded from: But the *Japonefe* are so Jealous even of the *Dutch*, that when any of their Ships arrive, a Magistrate goes on board and takes an Account of the Number of their Men, and carries their Sails, Ammunition, Guns and Rudder a-shore, till they are ready to Sail. Nor have the *Dutch Factory*, which stands on the Point of a Rock, and is separated from the City by a River and a Wall, any

Trade. How the Dutch Establish'd themselves and depriv'd all other Nations of it.

Y

any Communication with it for Eight or Nine Months in the Year.

Thewenot gives the following Description of the Island of *Disnia* in the *Dutch* Possession :

Isle of
Disnia.

Dutch un-
der great
Restraint
there.

This Island (he says) is not more than Two Miles in Circumference ; and no *Dutchman* can stir out of it, or come into the Town of *Nanguasague*. (to which it is join'd with a Bridge) without hazarding his being cut to pieces by the Guards, who are appointed to watch their Motions : Nor are the *Dutch* so much as suffer'd to have a lighted Candle in their Houses in the Night-time. If the Centinels perceive the least Noise, they blow a Horn, and the Governor immediately sends a Party to learn the Reason of it, which does not return till the Occasion is discover'd ; and then the Authors are severely threatned, if not punished. In this slavish Condition the *Dutch* remain Eight Months in the Year.

Caution
used on
the Arri-
val of the
Dutch
Shipping.

At the Season the *Dutch* Fleet is expected, the Governor of *Nanguasague* places Centinels on the Hills, to give notice of the approach of any Ships. When they appear, a Boat is sent off to every Ship with a Waiter, or Officer, and as soon as the Ships come to an Anchor, an Express is immediately dispatch'd to Court, before whose return the *Dutch* may not dispose of any thing.

In the mean time a Particular of every Ship's Cargo is taken ; with the Name, Age, Stature and Office of every Man on Board, which is translated and printed in the *Japonesse* Language. When the Express is return'd, the Ship's Crew are permitted to come on Shoar, and are all Muster'd before a *Japonesse* Commissary, and every Person is call'd over aloud, and made to give Account of his Age, Quality

lity and Office, to see if it agrees with the Particular given in by the *Dutch*; after this Examination they are sent on Board again, and the Sails of the Ship, with the Guns, Arms and Ammunition are brought on Shoar, and the Hatches sealed down by a *Japoneſe* Officer; nor can they be opened, whatever the Ship's Crew want, without a Permiſſion from the Governor, who always ſends a Perſon to ſee what is taken out, and ſeal them down again: Nor dare the *Dutch* Sailors light a Candle, or make any Noiſe on board their Ships any more than on Shoar. The Ships are allow'd no Communication with one another; nor is any Officer or Sailor ſuffer'd to go on Shoar, except the Perſon who is appointed to carry the Company's Preſent to the King at *Teddo*. His Maſteſty having accepted the Preſent, and prepar'd another for the Company, the *Dutch* Officer is convey'd to *Nanguaſaque* under a ſtrong Guard, as he came. This Journey uſually takes up about Three Months and an half.

A Yearly
Preſent
made the
King.

The *Dutch* who attend the King, on this Oc-
caſion, approach him on their Knees, with
their Hands join'd together; as do alſo
the *Japoneſe* Governors and Miniſters.

Bow the
Knee to
the Prince
&c.

While the *Dutch* Ships lie in the Road, none
of the *Japoneſe* are allow'd to go on board
them to trade with the Sailors; and thoſe that
carry Proviſions on board are not ſuffer'd to
take any Money for them till the Permiſſion
to trade comes from Court, and then they de-
liver in their Accompts and are paid: And
then the *Japoneſe* permit Six Perſons from eve-
ry Veſſel to come a-ſhoar and buy and ſell for
themſelves, and ſtay Four Days, either in
Diſnia, or in the City, as they ſee fit: when

Dutch per-
mitted to
trade Six
Weeks
with the
Japoneſe:
every
theſe Year.

these Six Men return on board, Six others are allowed to go on shoar and traffick in like manner, and so on.

As for the Merchandizes belonging to the Company, the *Dutch* make a Particular or Invoice of them, with their Price; which being translated into the *Japoneſe* Language, is affix'd to the Gate of the Town which leads to the *Dutch* Factory, and then for Six Weeks the *Dutch* are allow'd to trade with the Citizens of *Nanguaſaque*.

The Goods are generally paid for in Bullion, or Pieces of Silver of Ten or Five Crowns value, or ſmaller Pieces, by weight; for they have no Coin except ſome little Pieces of Copper.

After Six Weeks Free Trade there is no further Communication allow'd of between the City of *Nanguaſaque* and the *Dutch* in the Island of *Diſnia*, or with the Shipping: whereupon the Fleet prepares to return, and the Factory in *Diſnia* are confin'd to their little Island again, till the Season of the Year for Traffick returns. Nor have they any further Converſation with the Men of *Japan*; they hire Wenches indeed, with whom they divert themselves during the abſence of their Fleet: Every *Dutchman* bargains for as many as he thinks he has occaſion for, with the Lords and Great Men, who do not think it any Reflection there to deal in this kind of Merchandize.

Dutch hire
Japan
Girls.

In the Report made to the *States General* by *Daniel Brames*, Book-keeper General in *Batavia*, concerning the State of their *East-India-Company*, he tells us, That they are in Poſſeſſion of a little Island join'd to the Town of *Nanguaſaque* by a Bridge; but that the *Japoneſe* are ſo

so Jealous of them that none of their People may go into the Town; that they are oblig'd to make use of Truk-men, or Broakers, who transact all matters between them and the Merchant: And that the Governor of *Nangasacke*, whom he believes ingrosses the greatest part of the Trade to himself, compells them to deal with him upon what Terms he pleases.

The *Dutch* transport to *Japan* Raw and Goods Wrought Silks in great Quantities, Cloth, ^{carried to} Deer-skins, raw Hides, Hemp, Linnen, Wooll, ^{*Japan*.} Quick-silver, Cloves, Pepper, Sugar, Musk, Camphire and Borax, Siampan and Brazil-Wood, China Ware, Calembac, Elephants Teeth, and small Wares (such as the *Chinese* us'd to bring thither) for which they receive Gold, Silver, fine Copper, Cabinets, and other *Japan* and Laquer'd Ware.

This Trade is more advantageous to the *Dutch* than 'tis generally imagin'd, or indeed ^{Advantage of} than it can be to any other Nation; because ^{the *Dutch*} with the Spices which they have monopoliz'd ^{Trade to} and robb'd their *European* Neighbours of, they ^{*Japan*.} purchase almost every thing they carry to *Japan*; whereas all other Nations must purchase those Goods with Treasure. How it comes to pass that the *English* tamely suffer this People still to retain the Spice Islands, which they treacherously and barbarously dispossess'd them of, and which alone could render the *India Trade* Beneficial to this Kingdom, is very surprizing. Had we our share of the Spice Trade, we should have occasion to send very little Treasure to *India*; whereas now we send hardly any thing else: Spices are as much valued in *Asia* as in *Europe*, and perhaps the *Dutch* sell more on the other side the *Cape of Good Hope*,
than

than on this : With these it is they purchase the Merchandizes of one Kingdom to transport to another : Bullion it self is not so valuable as the Spices they have taken from us. And of these precious Commodities do they root up and destroy vast Quantities every Year, to enhance the Prices ; so that in this respect they may be look'd upon as the common Enemies of Mankind : God has bountifully furnish'd the World with Spices as well as Oil and Wine, to render his Creatures happy : And these Monopolizers would deprive Mankind of them, and defeat the Design of the Creation. Two Thirds of the World, at least never tast or smell those fragrant Fruits ; our *Dutch* Neighbours choosing rather to destroy them, than they should become common. And could they ingross all Corn and Wine into their Hands, no doubt but they would destroy those too, if they had the like Prospect of Gain. 'Tis happy for the World in some respects, it must be acknowledg'd, that so sordid a Spirit possesses that People ; had their Ambition been equal to their Covetousness, and private Merchants did not openly cheat the Publick, and connive at each others Frauds to advance their Private Interests, they would by this time have been Masters of the World.

The Trade and Wealth of the World they had amongst them, and Power would have followed, had not every Man regarded himself before his Country. The Company of Merchants who trade to *India*, are possess'd of that immense Wealth, that they frequently influence, and even controul the Resolutions of the *States General* ; or that State would probably have extended its Dominions
in

in proportion to the Treasures they are Masters of.

To proceed, the *Japoneſe* have almoſt all Cattle ſorts of Cattle and Poultry that are found in *Europe*; but their Horſes are very ſmall. Rice is the principal Grain the Country affords, which is manag'd in the ſame manner as in *China*, and always grows in Water till it is ripe. They have alſo very good red Wheat, but not in ſo great Quantities as Rice. Their Huſbandmen are little better than Slaves; they plow and manure the Ground for the Great Lords, but have no Properties of their own.

Their Gardens ſeem to be in much greater Perfection here than in *China*; they have a handſome large Court uſually before their Houſes, and a Garden behind them, laid out into fine Walks, Mounts and Terraces, and adorn'd with Greens and Flowers, which are ſeen from the Street; there being always a large Viſto from the outward Gate through the Houſe into the Gardens.

There is a prodigious high Mountain in *Japan*, by ſome thought higher than the Pique of *Teneriffe*; for tho' it ſtands 18 Leagues within the Land, it is ſeen above 40 Leagues at Sea; But I am miſtaken if *Teneriffe* may not be ſeen much further. There are alſo Eight Volcano's, or Mountains which vomit Fire and Smoak.

The *Japoneſe* being famous for nothing more than their fine Varniſh and Lacker, I ſhall inſert the following Account of it taken from the *Philosophical Transactions*.

The *Japan* and *China* Varniſh is made of Turpentine and a curious ſort of Oil they have which they mix and boil to a convenient Conſiſtence,

A different thing
from
Lack.

sistence, which never causes any Swelling in the Hands or Face, &c. of those that make or work it. The Swelling that often happens to those that work'd the Laquer'd Ware, and sometimes to those that pass only by the Shops and look on them at work, is from the Lack and not the Varnish, which Lack is the Sap or Juice of a Tree, which runs out slowly by cutting the Tree, and is catch'd by Pots fasten'd to the Tree; 'tis of the Colour and Substance of Cream, the Top that is expos'd to the Air immediately turns Black, and the way that they make it Black and fit for use, is to put a small Quantity into a Bowl and stir it continually with a Piece of smooth Iron for Twenty-four or Thirty Hours, which will both thicken it and make it black; to which they put a Quantity of very fine Powder of any sort of burnt Boughs, and mix it very well together, and then with a Brush lay it smooth on any thing they design to lack, then let it dry very well in the Sun and it will be harder than the Board it is laid on; when it is thoroughly dry you must rub it with a smooth Stone and Water till it is as smooth as Glass, and on that lay your Varnish made of Turpentine and Oil boil'd to a due consistence for Black Lack; but if you would have Red or any other Colour'd Lack, you must mix your Colour in fine Powder with your Varnish, and take care to lay your Varnish on as smooth as possibly you can, for therein lies the Art of Lacking well. If you would paint in Gold or Silver, &c. you must with a fine Pencil dip'd in the said Varnish, draw what Flowers, Birds, &c. you please, and let it lye till it begins to be dry; then lay on your Leaf-Gold and Silver, or Pin-Dust, &c.

C H A P. III.

Treats of their Learning, Arts and Sciences, Laws and Punishments, and of the Revenues, Forces and Prerogative of the Crown.

THEIR Learning consists only in Reading and Writing, and understanding the History of their own Country, the My-
Learning,
Arts and
Sciences.
 steries of their Religion, and some few Rules of Morality: They are excellent Mechanicks, as appears by their Cabinets and other fine Works imported from thence: Their Arms also exceed any thing made in Europe: And, it is said, one of their Broad Swords will cut one of our Blades in two at a Stroke.

Their Characters are the same with the Chinese, and their Writing understood by them, tho' their Language be very different. They have several Degrees of Nobility; and Honours, 'tis said, are conferr'd by the Dairo, or High Priest, which is the only Mark of Sovereignty he has left him. They have no Figures to cast up their Accompts with, but use a little Board with Parallel Lines and a Bead, which they slide from one to the other like the Chinese.

There are many Medicinal Waters and Hot Springs which the Inhabitants use in their Distempers. They understand but little of Physick, and never let Blood: But their Prescriptions are either Salt, or Sharp; and Cauterizing is much practis'd, they apply to some Nerve the Powder of *Artemisia*, or *Mugwort*, and Cotton, which they set on fire: They drink cold Water when they are Ill, tho' they never do it at any other time; and

feldom deny the Patient any thing he has a mind to eat or drink.

Printing. Printing and Gunpowder they pretend to have found out long before the *Europeans*, tho' I don't find they understand how to use their great Guns or small Arms to any great purpose to this day.

Their History and Geography were so very defective, that before the *Europeans* came amongst them, they divided the World into Three Parts; namely, *China*, *Japan*, and *Siam*; and had no Notion of any thing beyond.

Astrology is no less studied here than in *China*, and no Man undertakes an Enterprize before he has consulted some Pretender in this Art.

Government.

These Islands are under the Government of Fifty or Sixty Petty Kings, vested with Sovereign Power in their respective Territories, but subject to one Grand Monarch, who can depose and punish them as he sees fit. Antiently this Great King was High Priest as well as Sovereign of these Islands; and the present *Dairo*, or High Priest, who is a Descendant of the former Kings, enjoys still the Stile and State of a King, notwithstanding another Family possesses the Throne: And, 'tis said, the reigning Prince is oblig'd to Marry one of his Daughters, and do him Homage once in Three Years, and acknowledge he holds his Crown of that Family: But this seems to be done rather on a Religious, than Civil Account.

The King commits the Administration of the Government to Four of his Principal Ministers, and has no Favourite or Prime Minister: He has a Privy Council also, consisting of Twenty Eight Members, of which
Four

Four are Petty Kings. The Vassal Kings are oblig'd to attend at Court one half of the Year, and have each of them a House in the King's Palace at *Fedo*, as has been hinted already. The Eldest Sons of the principal Nobility are also kept at Court till they are preferr'd to some Post; and for the further Security of the Government, Oaths of Allegiance are also administred every Year; and so Jealous is the Prince of his Subjects, that he has Spies throughout all the Country: But the better to divert them from seditious Practices, 'tis said, he employs 100,000 of his Subjects by turns in erecting Palaces and publick Buildings, or beautifying them, and in throwing up high Ways through the Country.

When this Prince goes abroad, he is attended by no less than five or six Thousand of his Guards, and his standing Forces are said to amount to 20,000 Horse and 100,000 Foot in Time of Peace: In Time of War each of the Petty Sovereigns is oblig'd to furnish his Quota, which encreases the Army to 38,000 Horse, and 368,000 Foot: But against whom such numerous Forces should be rais'd is not easy to conceive; we having no account of any Foreign Wars they were ever engaged in.

This Prince's Revenues are also said to amount to an Incredible Sum, far exceeding the Revenues of all the Princes in the World besides; which inclines me to think there is a Mistake of a Figure or two; and that the Writers, who agree pretty near in the Sum, have only copy'd after one another: Tho' 'tis observable, that the Revenues and Forces of

distant Kingdoms are often magnify'd beyond all belief.

Laws and
Punish-
ments.

Not only the Petty Kings, but every Lord of a District, and Father of a Family, has the Power of Life and Death, and Tries and Condemns his Dependants according to his own Arbitrary Will ; there being few written Laws, if any, and no publick Courts of Justice in this Country ; the smallest Theft, or a bare Assault, Gaming, and even Lying, as 'tis said, is often punish'd with Death ; and for defrauding the King of his Revenue, Murder or Treason, and such enormous Crimes, the Offenders Relations, Parents and Children suffer with him ; except the Female Relations, who are sold for Slaves. The Petty Kings are seldom put to Death, but Banish'd to a certain Island, where they are put to servile Employments during the remainder of their Lives. Their usual Punishments for great Offences are Burning, Crucifying with the Head downwards, tearing them to pieces with Horses, and boiling them in Oil ; and where an Offender refuses to come in and submit, he is ordered to be cut in pieces wherever he is found. A Gentleman or Soldier convicted of any Capital Crime, has the Favour of dying by his own Hands ; and it is reckon'd very ignominious if he waits for the Executioner to dispatch him in that Case.

CHAP. IV.

Treats of their Religion, Temples, and Superstition.

THE *Japoneſe* are Idolaters, and worſhip the Heavens and the Planets, with ſeveral monſtrous Idols ; but the Gods they principally adore are *Xaca* and *Amida*, to whom they chiefly apply in their Diſtreſs : They give no Account of the Creation of the World, but generally believe the Immortality of the Soul, and a State of Rewards and Punishments, and moſt of them believe Transmigration, or that their Souls ſhall animate other Bodies after Death. They have abundance of Cloyſters and Nunneries, where their Priests and Devotees live unmarried, and perform ſuch Penances as their Religion requires; and Confeſſion, the Jeſuits tell us, is practis'd amongſt them, in which their Priests are ſo ſtrict, that if they apprehend any thing is conceal'd, it is as much as the poor Sinner's Life is worth ; for they throw him down from the top of the Rocks where their Stools of Confeſſion are plac'd, to create the greater Dread, and induce their Diſciples to be ſincere.

There is a ſtately Temple at *Meaco*, built of Free Stone, which Capt. *Saris* tells us, is as long as the Body of *St. Paul's* was before it was burnt, and as lofty, with an Arch'd Roof, ſupported by mighty Pillars, in which ſtands an Idol of *Copper*, which reaches as high as the Roof, and according to Sir *Thomas Herbert*, his Chair is Seventy Foot high and Eighty broad, his Head big enough to hold Fifteen Men, and his Thumb was Forty Inches round,

by

by which we may form a Judgment of the whole ; this Temple stands upon a high Hill, and on each side of the Ascent are fifty Pillars of Freestone, ten Paces from each other, and on the top of every Pillar a Lanthorn, which make a fine shew in the Night. There are no less than sixty other Temples in *Meaco*, and between three and four Thousand gilded Idols in them. In the Road between *Surungo* and *Jedo* stands the Idol *Dabis*, made of Copper, in the form of a Man sitting upon his Legs and extending his Arms, and is two and twenty Foot high. At *Tencheda* the *Bonzes* pretend, their God appears in human Shape to a young Virgin whom they bring every New Moon into the Temple there ; having placed her before the great Image they illuminate the Place with golden Lamps and burn Perfumes, when on a sudden the Lights are Miraculously put out, and something in human Form immediately Embraces, and sometimes Impregnates the young Damsel, but whether the Phantom they Worship, or one of his Priests do her the Favour, is left to the Reader to conjecture : However that be, the *quondam* Maid is from thenceforward highly honoured, and at her coming out of the Temple is entertained with Songs and Musick, and so inspir'd, says *Sir Thomas Herbert*, is the Enthusiastick Girl, that she takes upon her to resolve the most difficult Questions that are propounded to her. The *Bonzes*, or Priests, are so respected by their Prince that he rises up to salute them, and suffers them to sit in his Presence ; they preach up great Austerities, and teach Morality and a Contempt of the World. But the *Romish* Priests will have it, that they are lewd Fellows,



The Idol Dabiz



Fellows, and do not live according to their Doctrine.

Christianity was first preach'd in this Island ^{Christianity plan-} in the Year 1552. by some *Portuguese* Priests, ^{ted in} sent thither by Father *Xavier* from *Macao*; and ^{*Japan.*} the Christian Religion so encreas'd, that before the Year 1622. three petty Kings, and several other great Men, with Multitudes of People, made Profession of the Christian Religion, if we may Credit the Missionaries. But about that Time, a Decree was made for ex- ^{Extirpa-} tirpating all Christians under the *Japanese* Go- ^{ted.} vernment; whereupon there follow'd so terrible a Persecution, that there is not now one Christian left in *Japan*, nor are any People who acknowledge themselves Christians suffer'd to come into their Ports. The *Dutch*, to convince them that they were no Christians, and that they had no other God but Gain, trampled upon the Cross of Christ, and used all Methods to express their Detestation of the Christian Religion; and they are suffer'd to Trade to *Japan* to this Day, when all other Nations, who abhor their impious Hypocrisy, are excluded. And 'tis said, it was the Emisseries of the *Dutch* that charg'd the *Portuguese*, and the rest of the Christians with this Conspiracy for this very End. They would rather see Christianity abolished, than any Nation should have a Share of the Indian Trade. On the other Hand, the *Dutch* tell us, that upon the great Increase of Christians in those Islands, the *Portuguese* Clergy really began to preach up the Independence of the Church, and that they were not Subject to any Temporal Prince, which alarm'd the King of *Japan*, and made him apprehend they had a design to Dethrone him. But
however

however the *Portuguese*, and other Nations, may have suffer'd in *India*, by the Misrepresentations and Robberies of the *Dutch*, it is very certain, that the *Portuguese*, first practis'd these base Arts, and taught them the Way, giving out, that all other People who came to Trade thither were Pirates, and Enemies of Mankind. To proceed, The Christians, who were very Numerous at this time, finding that no Remonstrances against the Injustice of the Charge had any Effect upon their Prince, rather than suffer themselves and their Families to be cut to pieces, had recourse to Arms, and defeated a Body of the King's Troops; but his Majesty marching against them in Person with a numerous Army, engag'd them in a general Battle, which lasted three Days, and at length the Christians were entirely routed: This obstinate Resistance occasioned all manner of Cruelties to be exercised upon them, and not less than 60,000 of them perished, either in Battle or by Torture, in the space of a few Days; nor did the Government afterwards spare either Men Women or Children who had any Relation to the Christians: If a Christian Priest was taken in any House, not only the People of the same House, but the whole Neighbourhood was involv'd in his Ruin for not discovering him; all suspected Persons also were required to sign an Instrument declaring that they were not Christians, but abhorred their Religion, as being dangerous to all Government.

C H A P. V.

*Treats of their Marriages, Women and Children,
and of their Funeral Rites.*

THE Marriages of People of Distinction are solemnized in their Temples by the ^{Marria-}
Bonzes, or *Priests*, before some of their Images. The Bridegroom and Bride have each of them a lighted Torch in their Hands, while the *Bonze* repeats the Contract; after which their Friends wish them Happiness, and make Presents to the Bride, who throws all her Childish Toys into the Fire. Then they Sacrifice Oxen, &c. to their Idol; after which they return Home with great Solemnity, as they came, to the Bridegroom's House, which is richly furnish'd and prepared on these Occasions, and the Rejoycing lasts several Days. The Men are permitted to have as many Concubines as they can keep, and have an absolute Power over their Women, to kill or divorce them as they see fit; but receive no Portion with their Wives or Concubines. Adultery is punish'd with Death: And they allow Houses for Lewd Women, in order to prevent it. It is reckoned no Crime to procure Abortion, or for Poor People, or those who are Unmarried, to destroy their Female Children; but the Males are taken Care of by the Government, and bred up in the Service of their Country, where their Parents are not able to provide for them. They wash their New-born Infants in cold Water, and never swaddle them up in Blankets, as in Europe; and as they grow up they commit their Education to the Care of the *Bonzes*.

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Funerals. In *Japan* they burn their dead Bodies, as in *India*. On the Day appointed for the Funeral, a large square Pile of Wood is erected without the Town ; and the Friends and Relations of the Deceas'd being assembled, the Women first move forward, cloathed in white, which is the Colour of Mourning here as well as in *China*. The Women of any Quality are carried in *Palanquins*, or Litters of Cedar. After these follow the Men richly dress'd, as 'tis said ; then come the *Bonzes* cloathed also in Linnen, one of them with a lighted Torch, singing with his Brethren all the way they march: Some carry brass Basons, which they beat upon, and others Baskets of Flowers, which they strow in the Way, signifying, says our Author, that the Soul is gone to Paradise. Several Banners with the Names of their Idols, and Lanthorns full of Lights, are carry'd before the Corps, which is set upright on a sort of a Couch, cloathed in white, and his Hands joined together in a praying Posture, and is follow'd by his Children, the Eldest carrying a Torch to light the Fire: Having three times surrounded the Funeral Pile, about which are plac'd Tables with Meat and Drink upon them, the Chief *Bonze* begins a Hymn, and having wav'd a lighted Torch three times about his Head, signifying, says my Author, that the Soul is without Beginning or End, he flings the Torch away, which the Children of the Deceased taking up, kindle the Funeral Pile, throwing on Oil and costly sweet Woods, till the Corps is burnt to Ashes : After which, the Children offer Incense, and adore their Father, as being become one of the heavenly Inhabitants.

The

The next Day they return to the Place, and put up the Ashes and Bones into a gilded Urn, which is hung up in the House for some Time, and afterwards interr'd with much Solemnity: And every seventh Day, seventh Month, and seventh Year, the Children offer Incense, and pay their Devotion to their deceased Parents.



CH A P. VI.

Treats of the Land of Jesso, said to be Tributary to Japan, and of the various Opinions concerning its joining to America.

TO the Northward of *Japan* lies the Land of *Jesso*, or *Yesso*, extending from the Latitude of 40 N. to the *American Continent*, as some have conjectur'd. Whether it doth not join to the North Part of *Japan*, which is but little known to the *Japoneſe* themselves, is not yet determin'd; but the *Dutch* make it at least two Degrees between the North Coast of *Japan* and the Land of *Jesso*. The Inhabitants of *Jesso*, as of all Countries upon the first Discovery, are represented very unlike the rest of their Species; they are perfectly wild, 'tis said, and their Bodies all over Hairy; and that they live more like Brutes than Men. They cloath themselves with the Skins of wild Beasts (which if they had Coats of natural Hair one would think was needless) and are very much dreaded by the *Japoneſe*: They have their Women in common, like the

The Land of *Jesso*, or *Yesso*.

A a 2 ancient

ancient Britons, and are great Lovers of Wine : They adore the Heavens, but have no sacred Rites, 'tis said. But the Account Captain *Saris* gives us of these People is very different from this : He says, a *Japoneſe*, who had been twice at *Jefſo*, told him, that it lies about ten Leagues North Weſt of *Japan*, and that the People were fair and civiliz'd ; that thoſe of the South Part underſtood Commerce, of which the Inland Country was ignorant ; that thoſe of *Jefſo* were of the ſame Stature with the *Japoneſe*, from whom they had their Cloathing, and Rice, and made Payments in Silver and Gold Duſt ; that at their Chief Town of *Matzimay*, the King of *Japan* has a Governor and Garrifon, and receives Tribute in Silver, Feathers, and fine Furs ; and that the People of *Jefſo* frequently come over to the North Part of *Japan* to trade, in Veffels ſew'd together with Cordage, without any Iron Work about them.

Whether
Jefſo join
to Ame-
rica.

Nothing has more perplexed the Curious and Inquiſitive, than the Peopling of *America*. Some have held, that the firſt Inhabitants were driven thither by Tempeſt and Streſs of Weather ; but tho' we carry the Suppoſition farther, and ſuppoſe alſo, that there were Women as well as Men on board ſuch Veffels, how ſhall we account for the Cattle and other Animals which were found in that Part of the World ? It muſt be a Veſſel as well inhabited as *Noah's Ark*, that ſhould carry ſome of every Species to that Continent ; and we muſt imagine too, that there was Provision laid in for them ſuitable to the Length of the Voyage, or they muſt have periſhed in the Transportation.

To obviate all these Difficulties, others held, that *Asia* and *America* were contiguous, and that there is a Passage from the one to the other by Land, though we have not yet been so lucky to discover it; and that if it should be admitted they are at this Day separated by wide Seas, yet they may have been disjoin'd, as *England* is suppos'd to be from *France*, or *Sicily* from *Naples*, by Earthquakes, or raging Seas: Neither are we now under a Necessity, 'tis said, of having recourse to Earthquakes, or any such extraordinary Ruptures, since the Land of *Jesso* has been discover'd: For, not only from the Resemblance of the People to those of *North America*, but from the Situation of *Jesso*, it is very natural to conclude, it runs as far as *America*; no Adventurers having been able yet to discover a Passage between the two Continents, if there be one.

But still 'tis objected, if there was really a Communication between *Asia* and *America*, by this Country of *Jesso*, or any other Land, then we should have found the same Beasts, Fowls, and other Animals in both; whereas 'tis evident, that we have several Sorts which *America* wants, and they have many that we never saw here. It is also observ'd, that there are several Animals, both in *Asia* and *America*, that will not live in so cold a Climate, as the North of *Jesso* must be, if it joins to *America*; and consequently those Animals could never pass that Way. If it be said, that when the Earth was first replenish'd with living Creatures, there were Animals created suitable to every Climate, this will not be a sufficient Answer to the Objection; for according to Holy Writ, all living Creatures were destroy'd,

destroy'd, but those which were with *Noah* in the Ark; and from these alone must the World be replenish'd again, or there must have been a new Creation.

But farther, if all Parts of the World had a Communication with one another by Land, how came it to pass there was no such thing as a black Man to be found in all *America*? In so long a Tract of Time, 'tis very reasonable to suppose some of that Complexion would have straggled thither, as well as the White, if they could have found a Passage. To proceed, we yet know very little of this Land of *Jesso*, only that the People are neither so deform'd or barbarous as the first Discoverers made them: They are not hairy, like the Brutes, nor to be dreaded as the wild Beasts; but converse and trade with the *Japonefe*, as other Nations do: But it is a Misfortune that our Adventurers seldom think their Relations acceptable, unless they present us with a new Race of Monsters at their coming Home. I shall here add some Observations of the *Dutch* concerning this Land of *Jesso*, and Island of *Japan*, from whence we shall be the better able to conjecture, whether the Land of *Jesso* be contiguous to *America*: But whether it be or not, thus much seems agreed, that *Tartary* or *Jesso* run so far North, that no Ships have been yet able to sail beyond them, and there is reason to believe no Ships ever will, the Difficulties being invincible. The *Dutch* Relation is extracted from the *Philosophical Transactions*, and is as follows, viz.

Summary
of the
Discove-
ries of
the North
East Pas-
sage.

The *East-India-Company* of the *United Netherlands*, about the Year 1652, omitted neither Study nor Care to find out a Passage through the

the *North Eastern Sea*, for those that were to return into *Europe* from the *East Indies*. There was then much discourse of the Gulph of *Anian*, by which a Passage was said to be open into the *Tartarian Sea*, and something they understood from the People of *Japan*, and the *Portuguese* of the Country of *Fezzo*, which lay above *Japan*. But not resting satisfied with the bare Relation, in the Years 52 and 53 they sent out some dextrous Persons to discover those Coasts, who passing beyond *Japan*, in the 50th Degree of Northern Latitude arriv'd upon the Coast of *Fezzo*. where they fell into a narrow Sea, yet broad and convenient enough to lead into the *Northern Ocean*. The opposite Shoars they call'd, *Het Compaigne Land*; and an Island seated in the middle of the Gulph they call'd, *Het Staten Eyland*.

Whether this Land of *Fesso* be annex'd to *Japan* or not, the Inhabitants of both Countries doubt; because vast and inaccessible Mountains interpose, which hinder the Communication. Neither doth it as yet clearly appear, whether this Land of *Fesso* is a part of *Tartary*, or whether by an Arm of the Sea divided from it. The *Chinese* affirm, that *Tartary* runs 300 Leagues Eastward beyond their famous Wall; so that if we follow these, the Country of *Fesso* and *Japan* may seem to be annex'd to *Tartary*. But those of *Fesso* say, that there runs an Arm of the Sea betwixt them and *Tartary*: Which Opinion may seem to receive some Confirmation from what those *Hollanders* affirm, who were Shipwrack'd (some Years since) upon *Corea*, a Peninsula of *China*; they say, they saw there a Whale upon whose Back stuck an Harping Iron of *Gascony*: And the Credit of this Assertion not being

being questioned by any, it is most probable to be conjectur'd, that this Whale pass'd from *Spitzberg* thorough the nearest Arm of the Sea, rather than through the more remote. Be it how it will, we may hence safely conclude, that the Sea which lies beyond *Japan* and *Spitzberg* is passable, and that through more, perhaps, than one Arm or Channel, by which they Communicate.

But to go on, after the Experiments made by the Governors of the *East-India-Company* in the Years 52 and 53, they resolv'd to proceed no further upon the Discovery, as well because the Emperor of *Japan* interdicted the Navigation of Foreigners into *Jesso*, in regard, as they say, of the vast Tribute which he raiseth annually upon the Silver Mines there; as because they think it may little conduce to their Advantage to have this compendious way of Navigation discover'd. And therefore they have thought fit to prohibit all farther search into the Navigation to *Jesso*, and the Countries adjacent; upon which very Reason they have endeavour'd to conceal their Austral Plantations.

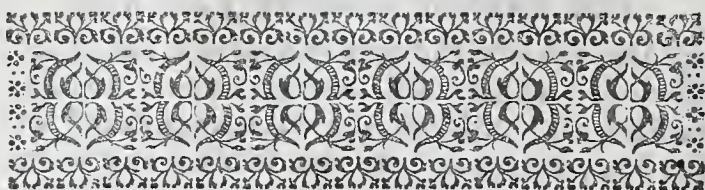
Now concerning that Tract or Space which lieth betwixt *Spitzberg*, *Nova Zembla*, and the *Streights of Jesso*, we have no reason, for ought I see, to entertain any doubt; because many of the *Muscovite Itineraries* assure us, that the Coast of *Tartary* runs not Northward from *Nova Zembla*, but turns up very much towards the East; so that the Head Land of *Nova Zembla* is far the most Northern Part of all *Tartary*. This may likewise be collected out of the Histories and Maps of *China*, which affirm, that those who pass from the Wall of *China* Northward, may in the space of

14 Days reach the Sea. And the Coast of Tartary, which lies byond the *Samoiedes*, sufficiently testifieth the Neighbourhood of the Sea; forasmuch as the further any Man advanceth towards the East, the *Muscovites* have there observed large and Navigable Rivers. *Summary of the Discoveries about the North East Passages.* Philos. Transf. No. 118. p. 417.

But we find in the same *Philosophical Transactions*, a Paragraph which seems to contradict the above mentioned Conjectures. It is an Extract of a Letter sent from Mr. *Witsen*, viz.

I formerly thought Nova Zembla had been a Continent; but I have since been better inform'd and retracted that Error. And whereas the late M. Vossius would needs persuade himself, as well as he did others, that there was a Passage to Japan by the North, and that the Tartarian Countries behind Nova Zembla did decline immediately towards the South, I did always oppose it, and think I can even demonstrate the Impossibility thereof; so that what we wrote to encourage Mariners to that Attempt, was even directing them to the Point of Death, as it afterwards ensued. Phil. Transact. No. 193. p. 494.

So that if it should be admitted, that the Continent of *Asia* and *America* are separated by the Ocean, yet we may now rest satisfied, that the Difficulties to be met with in a North East Passage to *Japan* are not to be surmounted, and possibly will never be attempted again.



THE PRESENT STATE OF TONQUIN.

CHAP. I.

Contains an Account of the Situation and Extent of this Kingdom ; and of the Bounds of the several Provinces. A Description of the Bay of Tonquin, and the principal Rivers ; with a particular Account of the wet and dry Seasons, and the Tuffoons, or Periodical Hurricanes upon these Coasts.

Situation
and Ex-
tent



THE Kingdom of *Tonquin* is bounded by the Province of *Yunam* in *China* towards the North ; by the Province of *Canton* and the Bay of *Tonquin* towards the East ; by *Cochin China* on the South, and the Kingdom of *Laos* on the West : and extends from the Latitude of 17 to the Latitude of 23 and an half North ; so that it contains about 400 Miles in Length, and in Breadth 150, in some Places ; but the Breadth from East to West is very unequal.

INDEPENDENT
Barantola
TARTARY

60 120 180 240 300

English Miles

YUNAN PART OF CHINA

Chamdera Guerguon
Asem or Acham

Laquia R.

Chamay L.

Men tin

Donca R.

Yunan

Rockbo R.

Quansi

QUAMSI

North Province

Bao East Pr

Cinchen

Tipra

Caipoumo R.

Ariano

Osul

See

Meing

Yunan

North Province

Bao East Pr

Cinchen

Yunan

North Province

Bao East Pr

Cinchen

BENGAL

Chatigan

Dianga

Dutch Factory

Ara can

Lactora

Aracan R.

Tongquimal

Cabube

Negrais P.

Diamond I.

Cocos Isle

Andaman

Islands

Aracan R.

Tongquimal

Cabube

Negrais P.

Diamond I.

Cocos Isle

Andaman

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Andaman

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Aracan R.

Tongquimal

Cabube

Negrais P.

Diamond I.

Cocos Isle

Andaman



The Present State of TONQUIN. 187

It is divided into eight Provinces, viz. ^{Provinces.}
 1. *Tenan*, 2. *East Province*, 3. *South Province*,
 4. *Tenboa*, 5. *Ngeam*, 6. *West Province*, 7. *North Province*, and 8. the Province of *Cachao*; which are thus describ'd by Mr. Dampier, who was some time in that Country.

1. The Province of *Tenan* is bounded by *China* and the Sea of *Aynam* towards the South and East, and the Province call'd the *East Province* on the West and North; it is but a small Province, and the chief Produce thereof is Rice.

2. *East Province*, which stretches away from *Tenan* to the *North Province*, having the Province of *Cachao* on the West, and the Bay of *Tonquin* or *Aynam* on the South: This is a large Province, consisting chiefly in Low Lands and Islands, especially to the South-East. It is inhabited for the most part by Fishermen; has good Meadow and Pasturage, abounds in Cattle, and produces great Quantities of Rice. *Hean* is the Chief Town of this Province, and the Seat of the Governor.

3. *South Province*, which is a Triangular Island made by the Sea and the Rivers *Domea* and *Rockbo*. This Province also is very low Land, and has fine Meadow and Pasture Grounds, and abounds in Rice.

4. *Tenboa*, bounded by the Kiver *Rockbo* on the East, *West Province* on the North, and the Bay of *Tonquin* on the South: This also is low Land, produces Rice, and the Inhabitants of the South Parts drive a great Trade in Fishing, as do all those of the Sea-Coasts in general.

5. *Ngeam*, bounded by *Tenboa* on the East, *Cochin China* on the South and West, and *West*

188 *The Present State of TONQUIN.*

Province on the North: This is a large Province, abounding with Rice, Pasturage and Cattle, and being the Frontier against *Cochin China*, there is always a Body of Troops quarter'd there.

6. *West Province*, bounded by *Ngeam* on the South, the Kingdom of *Laos* on the West, the Province of *Cachao* on the East, and by the *North Province* on the North: This is a large Champion Country, a rich Soil, and does not want Wood and Pasture Grounds.

7. *North Province*, which is a large Tract of Land, making almost all the Northern Part of that Kingdom, having *Laos* on the West, *China* on the East, and *West Province*, *Cachao*, and *East Province* on the South: In this Province there is a great Variety of Mountains and Plains, Champion and Woodlands, and here the wild Elephants are chiefly found. It produces also great Quantities of Silk and Lack.

8. The Province of *Cachao*, which lies in the Heart of the Kingdom, and is bounded by the East, West, North, and South Provinces: This Province also has great Variety of Mountains and low Lands, Woods and Champion, and is an exceeding pleasant Country; the Soil generally a yellow Earth, and abounds in Rice, Silk, and Lack, which none of the Provinces are quite destitute of, tho' they have them not in the same proportion.

Bay of
Tonquin.
describ'd.

The Bay of *Tonquin*, by which the Europeans approach this Kingdom, according to *Dampier*, is made by the South East Point of *Champa*, which lies in the Latitude of 12 Degrees on the West Side of it, and the Island of *Aynam*, which is about 18 or 19 Degrees North: This Bay is about 30 Leagues wide
in

The Present State of TONQUIN. 189

in the broadest Place : In the middle there is about 46 Fathom Water, and good anchoring all over it. There are two great Rivers at the Bottom of the Bay, or rather one great River divided into two Channels ; one of them is called *Rockbo*, the Mouth of which lies in about 20 Degrees 6 Minutes North Latitude; ^{River} *Rockbo*. the other River, which is much larger and deeper, is called *Domea* by *Dampier*, from the first Town on the Banks of it, and lies in 20 Degrees 45 Minutes North Latitude. The Mouth of this River is twenty Leagues to the North East of the Mouth of *Rockbo*. There are many dangerous Shoals between these two Rivers, which stretch two Leagues or more into the Sea : And all that Coast, from *Cochin China* upon the West to *China* in the East, is full of Shoals. By the River ^{River} *Domea* the *European* Ships enter the Kingdom ^{mea} of *Tonquin*. There is a Bar of near two Miles broad at the Mouth of it; the Channel is about half a Mile over, having Sands on each Side. When Ships come hither, they wait for a Pilot to direct them ; but they will not come off to take Charge of any Ship until there is a Spring Tide. The Mark of this River is a great high ridgy Mountain, call'd *the Elephant*, which must be brought to bear North West and by North ; then steering towards the Shore, 'till you come into six Fathom Water, which will be about two or three Miles from the Foot of the Bar, and about as much from a little Island call'd *Pearl Island*, which will then bear North North East, it will be proper to cast Anchor, and wait for a Pilot, who will come off upon firing a Gun, if the Tides serve.

Bar at the
entrance
of it.

On passing over the Bar at half Flood, *Dampier* observed, they had 14 Foot and a half Water; and being got over the Bar, he found it deeper, and a fath Onze: The River at the Mouth was about a Mile over; and when they had sail'd about Five or Six Leagues up it, they pass'd by the Village call'd *Damea*, lying on the Right or Starboard Side, where the *Dutch* Ships who trade hither always lie, never going higher: Their Seamen are very intimate with the Natives, having taught them the Art of Gardening, and live here with their occasional Wives, as if they were at home: But the *English* choose to Anchor three Miles higher, where the Tide does not run so strong. When Shipping arrives, the Natives immediately build a Town of Huts, and bring down their Women to let out, with such other Provisions as the Seamen want: But the Principal Trade of the Kingdom is carried on at *Cachao*, the Capital City, where the *English* and *Dutch East India Companies* have each of them their Factories. This City, *Dampier* tells us, lies about 100 Miles up the River, and about 80 from the Place where they came to Anchor. There is a delightful Prospect all the way up the River, of a large, level, fruitful Country; consisting either of Pasture or Rice Fields: But there are no Trees to be seen, unless about their Villages, which are always encompass'd with them on all sides, unless towards the River, to which they lie open. They are very numerous, and extremely pleasant in the dry Seasons.

Station
of the
English
Ships.

Cachao the
Capital
City.

Pleasant
Country
on both
sides the
River.

Hean
Town.

The Town of *Hean* stands on the East side of this River, about Sixty Miles from the Place where the Ships lie at Anchor, and about Eighty from the Sea. A little below
this

The Present State of TONQUIN. 191

this it is that the Rivers *Domea* and *Rockbo* divide, and running into the Sea Twenty Leagues asunder, form an Island. The Town of *Hean* has about 2000 Houses, inhabited chiefly by Poor People, and Soldiers who keep Garrison here: But the Town has neither Walls nor great Gunsto defend it. Here is one Street of *Chinese* Merchants, who formerly liv'd at *Cachao*, but being too sharp for *Hean*. the Natives in their Dealings, were ordered to remove from thence: Whereupon most of them left the Country, there being no considerable Trade but at *Cachao*, some few of them only settling themselves at *Hean*; they are suffer'd still to go to *Cachao* now and then, to buy and sell Goods, but not to reside there any time. Some of these *China* Merchants trade to *Japan* with raw and wrought Silks, bringing back chiefly Bullion in return.

The *Siamese* and *Chinese* bring up their Ships as high as *Hean* by the River *Rockbo*: But *Dampier* says, he could never learn that any *European* Ships came up so far.

From *Hean* to *Cachao*, which is not above twenty Miles, the Boats are usually two Days getting up, the Stream running so very strong against them, and no Tide to favour them.

The Kingdom of *Tonquin* is for the most part healthful, especially in the dry Seasons, when it is also very pleasant. The Seasons of the Year, as well there as in other Countries between the Tropicks, are divided into Wet and Dry, instead of Winter and Summer.

The Weather does not alter all at once, but at the end of the dry Season there are now and then gentle Showers, which precede the violent Rains; and towards the end of the

Healthful
Country:

Seasons
distinguish'd
into Wet
and Dry
instead of
Summer
and Winter.

the Wet Months there will be several fair Days, which shew the dry time is coming on. These Seasons are generally much alike, *Dampier* observes, in all the parts of the *Torrid Zone*, on the same side the Line, and in the same Latitudes ; except within two or three Degrees of the Equator, where the Winds and Weather are always variable and uncertain.

Countries near the Tropicks Hotter than those under the Line. But as to the Heat and Cold, it is observable, that those Countries which lie near the Tropicks, especially 3 or 4 Degrees within them, are much hotter than those that lie under the Line ; for which *Dampier* assigns these Reasons, First, the longest Day under the Equator is but Twelve Hours, and the Night answerable : But near the Tropicks the longest Day is Thirteen Hours and a half, and an Hour and a half being taken from the Night, the length of the Day and the shortness of the Night make a difference of three Hours. Secondly, such Places as lie three Degrees within the Tropick, the Sun comes within two or three Degrees of the Zenith in the beginning of *May*, and having pass'd the Zenith, does not go above three Degrees before it returns again ; so that it is at least three Months within four Degrees of the Zenith : And thus the Sun is Vertical almost from the beginning of *May* to the latter end of *July* ; whereas when the Sun comes into the Equator it immediately hastens away North or South ; and his stay being so short, the Heat cannot be so intense as near the Tropick, where he continues so long almost Vertical, and is so much longer above the Horizon every Day, and the Nights are so much shorter than they are

The Present State of TONQUIN. 193

are under the Line. There is this further Reason *Dampier* gives, why *Tonquin* and some other Countries are so excessive hot, namely, that it lies in a Bay where there are not those Cool Breezes that frequently blow in other Places.

The Wet Season begins here the latter end of *April* or the beginning of *May*, and continues to the latter end of *August*; in which time there are violent Rains, sometimes for many Hours, and at others for two or three Days without ceasing; but there are considerable Intervals of fair Weather: By these Rains are occasion'd great Land Floods in all Countries between the Tropicks at their Annual Period; and this is the cause of the over-flowing of the *Nile*, which runs a great way within the Torrid Zone: The River being swell'd by such Rains, must of necessity over-flow the Low-lands of *Egypt* which lie in its way. And the Antients might as well have wonder'd at the over-flowing of any other River annually which rises far within the Tropicks.

Wet Sea-
sons begin
in *April*
or *May*,
and conti-
nue till
August.

The Oc-
casion of
the annu-
al Floods
near the
Tropicks.

In *August* the Weather begins to be more moderate, both as to Rain and Heat; tho' there then falls some Showers. In *September* and *October* it is more temperate still; and yet between the beginning of *August* and the latter end of *October* are those violent Storms call'd Tuffoons (*Typhones*) which are so very fierce that the *Chinese* dare not stir out of their Harbours till they are pass'd: Afterwards there is no danger of Storms till the return of the Season. It is further observable, that these Tuffoons usually happen about the Full or Change of the Moon, and are preceded by very fair Weather, small Winds, and a

Tuffoons
or cer-
tain peri-
odical
Storms on
the Coasts
of *Tonquin*
and *China*.

clear Sky. These small Winds vere from the common Trade, which is at this time South West, and shuffle about to the North or North East. Before the Storm there appears a boding Cloud very dreadful to look at, and is seen sometimes twelve Hours before hand : When the Cloud begins to move apace the Storm may be expected suddenly. It usually blows about twelve Hours very fiercely at North East, and is attended with Claps of Thunder, great Flashes of Lightning, and excessive Rains. It abates on a sudden and falls quite Calm, and having continued so about an Hour, the Wind comes about to the South West, and blows as violently from that Quarter as it did from the other.

*November
and De-
cember
dry and
healthful.*

The Months of *November* and *December* are dry and healthful, and exceeding pleasant. *January*, *February* and *March* are for the most part dry ; but there are thick Fogs in the Mornings, and sometimes cold drizzling Rains : the Air is also very sharp in *January* and *February*, especially if the Wind be in the North-East. In *April* the Weather is moderately dry ; neither too hot nor too cold.

*Seasons
not all
Years a-
like.*

But tho' this be the ordinary state of their Year, yet the Seasons sometimes alter a Month, or more ; neither are they alike in all Years, for the Rains are some Years more violent and lasting than others ; nor have they always Rain sufficient to manure their Rice : *Tonquin*, as well as other Countries between the Tropicks, depends much upon the Annual Rains, or Floods, to moisten and enrich their Ground ; for if these fail they have hardly any Crop, and the Poor are reduc'd to a starving Condition, and forc'd to sell their Children, as they do in many other Parts of

India

The Present State of TONQUIN. 195

India in the like Distress, to preserve their own and their Childrens Lives. But this is not so often the Case of *Tonquin* as it is of the Coasts of *Malabar* and *Cormandel*.

The lower part of this Kingdom also sometimes suffers by too great Rains, especially if they happen unseasonably; but then their dry Lands yield the better Crops; so that they are not in the same danger of Famine as in a time of Drought; and their Poor, which, as has been observ'd already, are very numerous, oftner perish for want of Employment and a proper Care being taken of them, than from a Scarcity of Provisions in this Country.

C H A P. II.

Contains a Description of their Towns, Fortifications, Palaces, Buildings and Furniture; and treats of the Genius, Temper, Stature, Complexion and Habits of the Tonquinese; also of their Diet, Liquors, Festivals, Diversions, Roads and Way of Travelling.

THE Capital City of *Cachao* stands upon a rising Ground, but level, on the West side of the River *Domea*, having neither Bank, Wall nor Ditch to defend it. It consists of about Twenty Thousand Houses, low built, with Mud Walls and Thatcht Roofs, a very few of them only being built with Brick and Tile: The principal Streets are very wide, but ill pitch'd and dirty in wet Weather; and there are several Ponds and Ditches full of black Mud, which in the dry Season are very offensive; but the Town is notwithstanding

City of *Cachao* describ'd.

C c 2 look'd

look'd upon to be Healthful. Every Man in his back-Yard, or some convenient part of his House has a small Arch'd Brick'd Building like an Oven, about Six Foot high, to secure his best Goods in case of Fire, which their Thatch'd Tenements are very subject to ; but the Government, by way of Prevention, obliges every Man to keep a great Jar of Water at the Top of his House, with Buckers ; and if the Fire can't be extinguish'd this way, the Thatch is so contriv'd in large Panes of Seven or Eight Foot square, that they can throw it off all at once ; and they keep Hooks like those used by our Fire-men, to pull down the Buildings that are in Flames : Whoever neglects to have his Jar of Water, his Buckets and Hooks in order, is severely punish'd.

Palaces: There are Three Palaces in the City of *Cachao*, in the Chief of which the *Boua* or King has his Residence : It is said to be about Three Leagues in Circumference, and has a Wall about Fifteen Foot high, and as many in thickness, fac'd on both sides with Brick ; and within the Palace, besides the Buildings and Apartments of the King and his Courtiers, there are Parks, Gardens and Canals, as in the Royal Palaces of *China*.

There are Two other Palaces in *Cachao*, but very meanly built, in one of which the *Choua* or General resides ; before this there is a large Square Parade, with a Building running along one side of it, where the Generals and Mandarins sit to see their Soldiers perform their Exercise ; opposite to this is another low Building, where the Train of Artillery is kept, which consists of about Fifty or Sixty Iron-Guns, from Faulcon to Demiculverin, Two or Three whole Culverin, and some Iron
Mortars ;

Mortars; but the Carriages of their Guns are for the most part ill contriv'd and out of repair.

There is also near this Palace a Stable of Two Hundred Elephants, kept for the War, ^{Stables of Ele-} or to carry the Generals and their Baggage; ^{phants} and another Stable of about Three Hundred ^{and Hor-} Horses. ^{fes.}

There are no other Buildings worth taking ^{English} notice of in *Cachao*, unless it be the *English* Fa- ^{Factory.} ctory, which stands at the North end of the City fronting the River; and tho' this be but an ordinary low built House, it is one of the best in Town. The *Dutch* Factory joins to it on the South, but is not altogether so large.

There are few Cities in *Tonquin*, besides *Cachao*; *Hean* is one of the Chief, which con- ^{Hean:} sists of about two Thousand Houses, and, like the rest of them, lies open to the Coun- try, having neither Wall or Ditch to defend it. Market Towns they have none, but every five or six Villages take it by Turns to have the ^{Villages.} Market held in one of them. Their Villages consist of thirty or forty Houses each, and stand very thick all over the Country. These Villages are always surrounded by Groves of Trees in the flat Country, and encompass'd by large Motes and high Banks, thrown up beyond the Groves, to prevent their Houses and Gardens being overflow'd in the wet Sea- son; for all the Land about them, at that Time, lies two or three Foot under Water, and they are forc'd to go up to their Knees to pass from one Village to another, or make use of Boats; and their Habitations are then very dirty and uncomfortable.

In the dry Seasons, the Motes which sur- round the Villages serve to fill the Canals with

with Water, which separate their Grounds ; and every House standing in the middle of a Garden, thus surrounded by Trees and Water, are extremely pleasant. In the Hilly Country they have no Motes, or Banks, thrown up about their Villages ; and therefore may be supposed to be much more Healthful in the wet Season, than those in the flat Country. The Partitions in their Houses are made with split Cane, and their Rooms have no other Light than what they receive from a little square Hole. Their Furniture consists of Tables, Cabinets and Stools, and an ordinary Bed or two in their innermost Rooms ; every Man also has a little Altar in his House with an Image, and two Incense Pots upon it, before which he performs his Devotions. They dress their Meat usually in their Yards, or before their Doors, but in the rainy Season make use of one of their outward Rooms, where they are almost blinded with Smoak for want of Chimneys. This People are courteous and obliging to Strangers, especially the Trading Part of them, and mighty fair Dealers, they are not given to Tricking and Cheating, like the *Chinese* : However, their *Mandarins*, or Magistrates, are said to be Proud and Imperious ; their Soldiery Insolent ; and their Poor, who are very Numerous, given to Thieving ; insomuch that Strangers are forc'd to keep a very strict Watch over their Goods.

Furni-
ture.

Genius
and
Temper.

They are reckon'd good Mechanicks, faithful and diligent when they are retain'd in Service, and so submissive, that some have look'd upon them to be mean Spirited, and of a slavish Disposition, produc'd by the Tyranny of the Government they live under ; they are



Habits of the Tonguinese

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are Patient in Labour, but seem much dejected in Sickness; universally addicted to Gaming, from the highest to the lowest, from which nothing can restrain them; they will play away their very Cloaths.

The Natives of *Tonquin* are of a Tawny Complexion, but not so dark as most of their *Indian* Neighbours; clean Limb'd, and of a middle Stature; they have long lank black Hair, which grows very thick, and hangs down upon their Shoulders; their Nose and Lips are proportionable and well made, but their Faces are a little flattish and of an Oval Form. When they are about twelve or thirteen Years old, they dye their Teeth of a black or very dark Colour; this Operation takes up three or four Days, and they dare hardly take any Nourishment, the Composition being so Nauseous, or as some say Poisonous: It is observ'd, that they are ashamed of having white Teeth, like Brutes, but the true Reason of their blacking them is, no doubt, the prevailing Fashion of the Country; which, how Ridiculous soever to Foreigners, must ever be follow'd by the Inhabitants, unless they would be pointed at and insulted by the Mob, as well as by People of better Fashion.

Their outward Habit is a long Gown, which is bound about with a Sash, and 'tis said, the Sexes are not distinguishable by their Habits. The Quality usually wear Silk, but they never think themselves finer than in *English* Broad Cloth, either Red or Green, and have Caps of the same Stuff with their Gowns. Inferior People, and Soldiers, generally wear Cotton Cloth, dy'd of a dark Colour; and the Soldiers upper Garments reach

reach no farther than their Knees, but they have Drawers which come down to their mid Leg. Poor People generally go bare headed, except in the rainy Seasons, when the Fishermen, and those who are expos'd to the Weather, wear stiff broad brim'd Hats, made of Reeds, or Palm Leaves. The Poor People hardly ever wear any thing else but a Doublet and pair of Drawers, without either Shirt, Shoes or Stockings; they sit cross legg'd, after the manner of the *Asiatics*: They have a sort of Couches or Benches cover'd with fine Matt, and rais'd about a Foot from the Ground all round the Rooms where they make their Entertainments; and on these their Friends sit with an Alcove over their Heads, having a Cushion under them, and another at their Backs. And no People, 'tis said, are more Sociable or Hospitable than the *Tonquinese*.

Eating.

The most common Dish next to boil'd Rice is little bits of Pork spitted together, and roasted. They eat also Fowls, Beef, Buffaloes Flesh, and the Flesh of Goats, Horses, Dogs, Cats and Locusts, with all sorts of Roots, Herbs, Eggs and Fish; they sometimes mince their raw Pork and make it up in Balls like Sausage-Meat, and eat it without any other dressing. Their Bullocks they singe like Bacon Hogs, and having steep'd Slices of raw Beef in Vinegar three or four Hours, will eat it with a particular Gust. Horse Flesh is esteem'd as good as Beef, and the Poor People will eat the Flesh of Elephants that die a natural Death; the Trunk is often made a Present to some Great Mandarin as a delicious Morsel. Frogs are another great Dish with them; Sea Turtle they have plenty of, as also Crabs, Craw-Fish, Shrimps and Prawns; and they have a

Fish

Fish like an Anchovy, which they pickle; their small Fish and Shrimps they throw into a Jar of Salted Water made very weak, which having stood a little time, is reduc'd to a Mash or Pap, and this is call'd *Ballachoun*: Afterwards they draw off the Liquor from it, which they call *Neukmum*; and both Natives and *Europeans* use it as Sauce, and esteem it equal to Soy. The Poor People eat the *Ballachoun* with their Rice, which gives it a very strong Hogo; and indeed their boil'd Rice, which is their usual Food, would be very insipid without something of this kind; therefore when they have no *Ballachoun*, they eat dry'd Fish or salted Eggs with it.

People of Quality are seldom without Flesh, Fish, and Fowl at their Table every Day; their Meat is serv'd up in little Plates of Lackquer'd Wood, Ten or Twelve of which are brought in a sort of a Volder of the same Lackquer'd Wood; the Meat being cut into little square Pieces, they eat it with their Chop-Sticks as in *China*, and use neither Linen, Knives, Forks or Spoons.

They have a way of keeping their Eggs several Years, by enclosing them in a Past made with Salt, Brine and Ashes, and kept in an Earthen Pot that is stop'd close: These they eat with their Rice when they live upon the Water, taking about the quantity of a Hazle-Nut with every Mouthful of Rice.

Their usual Liquor is Tea, which is commonly sold by Women in the Market Places; they have also a Spirit call'd Arack, which they sometimes drink with their Tea, and sometimes by it self; but it is the worst and most unpalatable that is to be found in *India*: However they esteem it a great Cordial,
D d
Drink.
espe-

especially after they have infus'd Snakes and Scorpions in it. Thus rectified, they look upon it to be an Antidote against Poyson, and think they shew the greatest Respect to their Friends, when they treat them with this Liquor.

Betel and
Arek.

But the first thing they Entertain with when one comes to Visit them, is Betel and Arek : In the Leaf Betel they wrap up several slices of the Arek Nut, and having dawb'd it over with Chinam or Lime, made into a Mortar, it is chew'd as our People do Tobacco ; every Man keeps his Box, with several of these Betel Leaves ready made up, and prepar'd for chewing. The Great Men have fine gilded lacquer'd Boxes to keep these Doses of Betel and Arek in, which are constantly offer'd to the Stranger as soon as he comes in, and must be accepted, on pain of being thought unmannerly : And this must be done with their Right Hand, the Left being seldom employ'd but in the vilest Offices; nor can a Man be more unfortunate than to be found Left Handed among this People, or indeed in any part of *India* : It would be impossible for such a one to gain any Esteem amongst them, if he were possess'd of never so many valuable Qualifications. But to proceed, After a Foreigner has some acquaintance with them, they will not fail once in two or three Days to send him a Present of Betel, and enquire after his Health, for which Present the Servant must have some small Gratification if you would oblige the Master.

Left
Handed
Men a-
voided.

This Betel or the Arek which they eat with it, is a sort of Opiat which lulls People that use it into a pleasing Dream ; and what makes the *Indians* delight in it the more, is, the Red Colour

Colour which it gives their Lips, tho' the red Stuff they are perpetually spitting when they chew it, is not a little nauseous to Strangers, nor does it smell very agreeably. The better sort of People in *India* have a Servant whose sole Business it is to carry a Pot after them to spit in when they chew Betel and Arek.

They have Two Publick Feasts which they ^{Festivals.} observe Annually, the chief of which is at the beginning of their New Year, and this commences at the first New Moon which happens after the middle of *January*, when they rejoice for Ten or Twelve Days successively; and there is a cessation from all Business, all People put on their best Cloaths, and spend their Time in Gaming, Drinking and other Diversions; and the Common People will be exceeding Drunk on these Occasions.

The other great Festival is after the getting in their First Harvest. The First and Fifteenth Day of every Moon also are Holidays, when they perform their Devotions with a more than ordinary Zeal: At these Times also they bring Meat and Drink to the Sepulchres of their deceased Friends, which their *Bonzes* or Priests regale themselves with when they are gone. Their Magistrates and Great Men also solemnize their Birth-Days every Year, as we do in this part of the World, when they are complimented by all their Relations and Friends.

A Comedy is acted at every Entertainment, ^{Comedies} and in this they are said to excell, if we may rely upon the Judgment of our Travellers; they are usually acted in the Night-time, and last from Sun-setting to Sun-rise. Their Play-

ing does not hinder the Audience from Eating and Drinking; but they are usually as intent upon the Feast as the Play that is acting.

Other Di- Their other Diversions are Fishing and
versions. Hunting, but principally Fishing, their Rivers and Sea-Coasts abounding with excellent Fish; and the Country not being so proper for Hunting on account of the many Rivers that run through it, and the little Cover there is for Game.

Travel-
ling.

People generally Travel by Water, having the Convenience of so many Rivers; but their High Ways and Bridges are kept in very good Repair; and tho' they have no publick Inns, yet by the Road side a Traveller is sure to meet with Water and Fire, and other Conveniencies to dress his Meat and refresh himself.

The Baggage of their Generals and Great Men is usually carried by Elephants when they take the Field; as for other Carriages by Land our Writers do not mention any, possibly because there are few Places in the Country that have not the Conveniency of Water-Carriage; but 'tis probable they make use of Porters in the Up-land Countries, as their Neighbours the *Chinese* do; for they have very few Beasts of Burthen.

C H A P. III.

Treats of their Manufactures, Trade, Shipping, Navigation, Soil, Husbandry, Plants, Animals and Minerals.

THIS Country produces great Quantities of Silk, such as Pelongs, Soofees, <sup>Manufa-
ture of</sup> Hawkins, Peniascoes and Gawse; the Pelongs and Gawse are sometimes plain and sometimes flower'd. They make also several other sorts of Silk, but these are chiefly bought up by the *English* and *Dutch*.

The Lacker'd Ware is another great Manu- <sup>Lacker'd
Ware.</sup> facture in this Kingdom, and esteem'd the best in the World next to that in *Japan*; and the Difference between the one and the other is not so much in the Paint and Varnish as in the Wood, which is much better in *Japan* than here. The Lack of *Tonquin*, *Dampier* tells us, is a Gummy Juice which drains out of the Bodies or Branches of Trees, and is gather'd in great Quantities by the Country People; 'tis of the Thickness of Cream, and the natural Colour White: but the Air changes it and makes it look blackish: the Cabinets which are lacker'd with it are made of Pine-Tree, which is a Wood something like Fir, but not so good, and their Joyners are but indifferent Artists. The Lacker Houses are look'd upon to be very unwholsom from a poisonous Quality which is said to be in the Lack, making the Workmen break out in great Botches and Boils; and yet *Dampier* assures us, it has no strong or unsavory Smell: The Lack can only be laid on in dry Weather, for as there must be several Coats, every one must be thoroughly dry'd

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dry'd before the other is laid on; when the outward Coat is dry, they polish their Work to give it a Gloss, which is done chiefly by rubbing it. There is no better Glew than this Lack will make, and their Varnishes are also compos'd of it; it is very cheap in this Country, but prohibited Exportation.

Earthen
Ware.

They make great Quantities of Earthen Ware of a grey Colour, but coarse; however it is exported to all the *Malayan* Countries, and several other parts of *India*: From hence also is

Musk.
Drugs.

brought Turpentine, Musk, Rhubarb, and several sorts of Drugs; but these, 'tis said, come from *China* to them, which lies contiguous to their Country. They have also very fine Gold from thence; for they work no

No Mines

Mines, either of Gold or Silver, or any other Metal themselves, if they have any; their Silver is chiefly Imported from *Japan*.

Lignum
Aloes.

In this Country also may be had Lignum Aloes: *Tavernier* tells us, there is so great a difference in the Goodness and Price of this Wood, that it may be had from Three Crowns a Pound, to a Thousand. If it be close and Oily, a piece of the bigness of a Pea, thrown into the Fire, will perfume a Room as much as a dry piece as big as ones Fist. In this Country is also found Wood for Dying, not much unlike the *Campeachy* Logwood, but not so large.

Red
Wood.

Trade ill
manag'd,
the Peo-
ple being
little bet-
ter than
Slaves.

Tho' *Tonquin* be full of Silk, they seldom apply themselves to work it till the Shipping arrives; the People are kept so miserably Poor by the Great Lords to whom the Lands belong, and whose Vassals they are, that they have not Money to purchase Materials, and therefore Foreign Merchants are often forc'd to advance them Money, and wait several Months

Months till their Goods are wrought. But the *Dutch* who trade hither, frequently contract a sort of Temporary Marriage with the Women of this Country, and make them their Factors to buy up Silk and Materials at the dead time of the Year : and employ the poor People when Work is cheapest, and by this means have their Goods ready when the Ships arrive. Many of the *Dutch* have rais'd good Estates, 'tis said, by these Female Factors, who are faithful to them ; and the Women have also enrich'd themselves, and been Matches afterwards for the greatest Lords, when their *Dutch* Husbands have left Trading thither.

The *Tonquinese* make no long Voyages, or export any Merchandize in their own Bottoms, except Fish and Rice to some neighbouring Countries ; most of the Trade is carry'd on by foreign Shipping ; and indeed they have very few Vessels that will bear the Sea. Goods imported into *Tonquin*, are Salt-petre, Sulphur, *English* broad Cloth, Cloth Rashes, Pepper, and other Spices, Lead, and great Guns, of which the long Saker is most esteem'd.

These People seem much fairer in their Dealing than the *Chinese*, and perform their Contracts punctually ; only the Merchant, as has been observ'd already, is forc'd to wait several Months for the making his Goods, after he has advanced great Sums of Money. The King, who buys the Guns and some broad Cloth, is much worse Pay than his Subjects, insomuch that no Merchants care to deal with him, if they can help it.

Shipping they have hardly any that deserves the Name ; their Vessels are chiefly Fisher

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A Great
Fishery.

Fisher Boats, or a Sort of long Gallies, which are only fit for their Rivers or Sea Coasts in very fair Weather : And as they have a very large Sea Coast, and many fine Rivers well stockt with Fish, their Fishery empolys a great Number of Hands, and many of them live with their whole Families upon the Water. Sea Turtle or Tortoises are very plentiful upon their Shoars.

No Vines
and little
Grain, but
Rice.

They abound in Rice, but have little other Grain, nor have they any Vines in their Country. Their Uplands, *Dampier* observes, are over-run with Purslan, which they are forced to weed out of their Grounds, because it hinders the Growth of other Herbs and Plants. They have two Crops of Rice every Year, if the Rains are seasonable, and the Floods save them the Labour of Watering their Rice Fields ; this Grain, as has been observ'd in *China*, being planted in Grounds that are reduc'd to a Hochpot or Pulp, and growing in Water till it is ripe ; nor are they much concern'd, if their Grounds are overflow'd in Harvest, for they will reap their Crop notwithstanding, and hang up the Rice in little Bundles 'till it is dry, which it will soon be in this hot Country. They have Yams, Potatoes, and Onions in their Gardens : And for Fruits they have Plantons, Bonano's, Mango's, Oranges, Limes, Cocoa Nuts, Guava's and Pine Apples. Their Oranges are of two Sorts, large and small ; their large Oranges have a fragrant Smell, and most delicious Taste, and may be eaten freely without Danger ; they are admir'd by some Travellers as the best in the World. The other Orange is a small round Fruit, with a smooth thin Rind, and a deep red both inside and out ; and tho' they

Garden
Stuff.

Fruits.

they

they taste almost as well as the other, are accounted a very unwholesome Fruit, and occasion the Flux. Oranges are in Season in this Country from *October* to *February*. Their Limes are round, and have thin smooth Skins, and are as big as an ordinary Lemon; they are full of Juice, but not near so sharp as the lesser Limes of other Countries.

The Betel Leaf, which is so much valued all over *India*, is very common in this Country. Mulberry Trees they abound with, and plant young Slips every Year, the Leaves whereof are reckon'd much better for the Silk-worms than those of full-grown Trees; they seldom mind the Fruit of this Tree, and indeed it is a small hungry Fruit, not worth their Care, our Merchants observe. They have the Fruit *Lichea* here, which has been described in *China*. Here is also good Timber for Shipping, as well as for Houses, and the Pine Tree will serve for Masts. Timber.

In the woody mountainous Part of this County, towards the North, are found Elephants of an extraordinary Size. Horses they have not many, Cows and Buffaloes enough, Animals. and Hogs in abundance; but neither Lions, Asses, or Sheep, except some few of the last, that are kept for the King's Use: Neither do they abound in Deer or Hares; but have great plenty of Fowls both wild and tame, as Geese, Ducks, Hens, &c. Their wild Ducks they used to take only with Nets, till the *English* and *Dutch* came amongst them, and taught the Natives to shoot them. They have a Sort of Locusts about as big as a Man's Finger, which breed in the Banks of their Rivers and Ditches, and they are esteem'd good Food by the Natives. There are no

sweet Flowers found in their Gardens except one, which is call'd *Bange*, which grows like a large Nofegay upon a Shrub that creeps upon the Ground. There are very few small Birds in the Country, but swarms of Gnats, which are very troublesome, as well as their Ants, who are so mischievous, *Tavernier* tells us, that they will eat through a Bale of Silk in Twenty Four Hours, and it will look as if it had been Sawn asunder.



C H A P. IV.

Treats of their Learning, Liberal and Mechanick Arts, Language and Characters: Of their Government, Forces, Coin, Magistrates, Laws and Punishments.

Their
Learning.

NONE are capable of being preferr'd to any Offices or Posts in the Government, unless they have taken their Degrees, and gone through a Course of Study here as well as in *China*; and their Learning is pretty near the same pitch, and the manner of taking their Degrees and their Examinations are perform'd in much the same manner; and therefore I shall not take up the Reader's time with repeating these things, but refer him to *China*.

Chara-
cters.

The Characters also us'd by the *Tonquinese* are the same with those of *China*, tho' they have a different Dialect.

If we may believe *Dampier*, the *Malayan* Language is not spoken here, as *Tavernier* affirms; but their Language comes near the *Chinese*, or rather is a Dialect of it.

They

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They do not sit Writing at a Table, as the Writing. *Europeans*, but hold their Paper with one Hand and Write with the other with a Pencil, beginning at the top and Writing to the bottom, as the *Chinese* do. Their Mathematicks, Geometry and Astronomy does not exceed their Neighbours ; but the Jesuits have a little improv'd them of late.

Their Physicians don't study Books much, ^{Physicians} but spend their time in searching into the ^{ans.} Natures and Qualities of Roots and Simples ; and apply themselves to understand the beating of the Pulse : They never let Blood, but use Cauterizing, as in *China*.

The People of *Tonquin* are pretty good Me- ^{Good}chanicks, and have almost all kind of Handi- ^{Mecha-}crafts Men amongst them ; such as Smiths, nicks. Carpenters, Turners, Weavers, Taylors, Pot- ters, Painters, Paper-makers, Workers on Lacker, Bell-Founders, &c. One sort of their Paper is made of Silk, and the other of the Bark of a Tree, which is pounded in large Troughs with Wooden Pestles, and makes the best Writing Paper. Money-Changing is a great Profession here, and manag'd by the Women, who are very dextrous at it, and will raise and fall the Price of their Cash as art- fully as our Stock-jobbers do their Stocks.

This is one of the oddest Constituted Go- ^{Government.}vernments we have heard of : The Rightful Prince, it seems, enjoys little more than the Title of King ; the General or Prime Minister is Master of all the Treasure and Forces of the Kingdom, and to him all Men make their Court ; and thus it has been for the last Hundred Years. The King or *Bona* has been succeeded in the Title by one of his Sons, and the Heir of the General or Prime Minister

succeeds to the Power and Administration of the Government, and is called the *Choua*. The first of the Family of the *Choua* who deposed his Sovereign, thought fit to let him however retain the Stile and Title of King, that the less Notice might be taken of his Usurpation. The King of *Tonquin*, it seems, was antiently King of *Cochin-China* too, and used to constitute a General in each Kingdom with an almost unlimited Command.

The General of *Cochin-China*, either prompted by his Ambition, or having taken some disgust, threw off his Allegiance, and set up for himself. The *Tonquin* General observing his Success, soon follow'd his Example, and possess'd himself of all the Revenues and Forces of the Crown ; making the King or *Boua* a kind of Prisoner of State in his own Palace, where he is allow'd to take his Diversions with his Women and Children ; and at certain seasons receive the Mock Homage of the Mandarins, and the Acclamations of the People ; who are still so devoted to him as to pray for his Prosperity, and think nothing can be of worse Consequence to them than his dying without Issue : even the *Choua* pays him the profoundest respect before the People, and declares that he takes upon him the Administration of the Government only to ease his Prince of the Trouble, and that he may enjoy his Pleasure without Interruption or Restriction : Foreign Ambassadors also constantly address themselves to the *Boua* as if he was still vested with Sovereign Power ; but except this Shadow of Royalty which he receives on certain special Occasions, he has very little Reason to look upon himself as a King : His Attendants are not very numerous, and all

of them put about him by the *Choua* : These are instructed also not to suffer any of his Subjects to approach him who are not in the General's Interest, neither is the *Boua* so much as allow'd a Guard ; while all Offices Civil and Military, the Forces and the Revenue are at the disposal of the *Choua*, who has his Guards of Horse and Foot and Elephants to the Number of two or three hundred, al-
ways in readiness, with an Army of thirty thousand Men quarter'd in and about the Capital City of *Cachoa*, and not less than seventy or eighty thousand in Pay in other Parts of the Kingdom. These are most of them Foot, and arm'd with Match-Locks, and broad Swords. The Soldiers are taught to make their own Gunpowder themselves in little Hand Mills that are given them for that purpose, but they are ignorant of the Art of corning it here, as well as in other Parts of *India* ; every Soldier carries a Cartouch Box, in which he has little hollow Canes fill'd with Powder which hold just a Charge ; and no People, 'tis said, will load and fire quicker than these ; they keep their Arms very bright, and cover them with a lacquer'd Cane in bad Weather ; every File consists of ten Men, which is led by an Officer when they March, but how deep their Files are when they Engage our Travellers don't inform us ; It is reasonable to suppose that they do not observe much better Order than their Neighbours, who are easily broke if you can sustain the first shock. Their Soldiers are usually good Bodies of Men, every Village being oblig'd to send the best Men they can pick out ; and *Dampier* tells us, the Way of trying which are like to prove the bravest Fellows is by their Stomachs, and that
the

the greatest Eaters are chosen for the General's Guard.

Shooting Matches are frequently appointed, to make them good Marksmen, and every one is rewarded according to the Shot he makes, and he that makes the worst of the File is oblig'd to do double Duty the next time he mounts the Guard.

The greatest Part of their Forces are kept upon the Frontiers of *Cochin China*, who are almost their only Enemies, and between the Out-Guards of each Kingdom there happens frequent Skirmishes; but it is very rarely they come to a general Engagement.

March of the Army. The Army can never take the Field but in the dry Season, there is no marching or encamping during the Rains. When the Army marches, the Generals and principal Officers are mounted upon Elephants in little wooden Apartments, they carry no Field Pieces with them, but some long Guns about six or seven Foot in the Barrel, which are rested upon Crutches when they Fire them, and are us'd to clear a Pass, or fire cross their Rivers; they take little Baggage with them, and seem prepar'd rather for light Skirmishes than a pitch'd Battel.

Gallies. This Prince's Naval Forces are inconsiderable, consisting only of Gallies about sixty or seventy Foot long, and very narrow; the Head and Stern are rais'd Ten or Twelve Foot above the Water, but the middle are not above two Foot from it; the Captain sits in the Stern, which is finely Painted and Gilded, and the Soldiers, who are always the Rowers, have a Covering over them to keep them dry; they push their Oars from them and plunge them all into the Water at once, there being a Person

a Person that keeps Time and gives the Word, whom the Rowers answer in a hoarse Voice. These Vessels do not draw above two Foot and a half Water, and are of no Service at Sea but in very calm Weather. They employ their Soldiers both upon their Rivers and Roads to prevent the Running of Goods; they also serve to keep Watch in their Towns and Villages, and particularly at *Cachoa*; while they are on the Watch they are only Arm'd with long Staves; they are very insolent and troublesome to those who pass them, and it is in vain to complain of ill usage, their Officers, to whom only they are accountable, not being very ready to receive Complaints against them, but will rather extort a Fine from such Persons as are brought before them; however for a little Money a Man may pass their Watch in the Night pretty quietly.

Here are no Courts of Judicature, but any single Magistrate may cause an Offender to be brought before him, and inflict such Punishments upon him as are agreeable to the Laws of their Country without and formal Process, nor is any Time allow'd for an Appeal, but Sentence is executed immediately.

Beheading is the usual Punishment for Murder and other Capital Crimes; and this is usually perform'd before the Offender's own Door, or where the Fact was committed: The Criminal is set upon the Ground with his Legs stretched out, and the Executioner with a Back Sword strikes off his Head at a blow. Theft is not punished with Death, but by cutting off a Member, or part of one, according to the Nature of the Offence; sometimes one Joint of a Finger, and sometimes the whole Finger; and for greater Offences the whole Hand.

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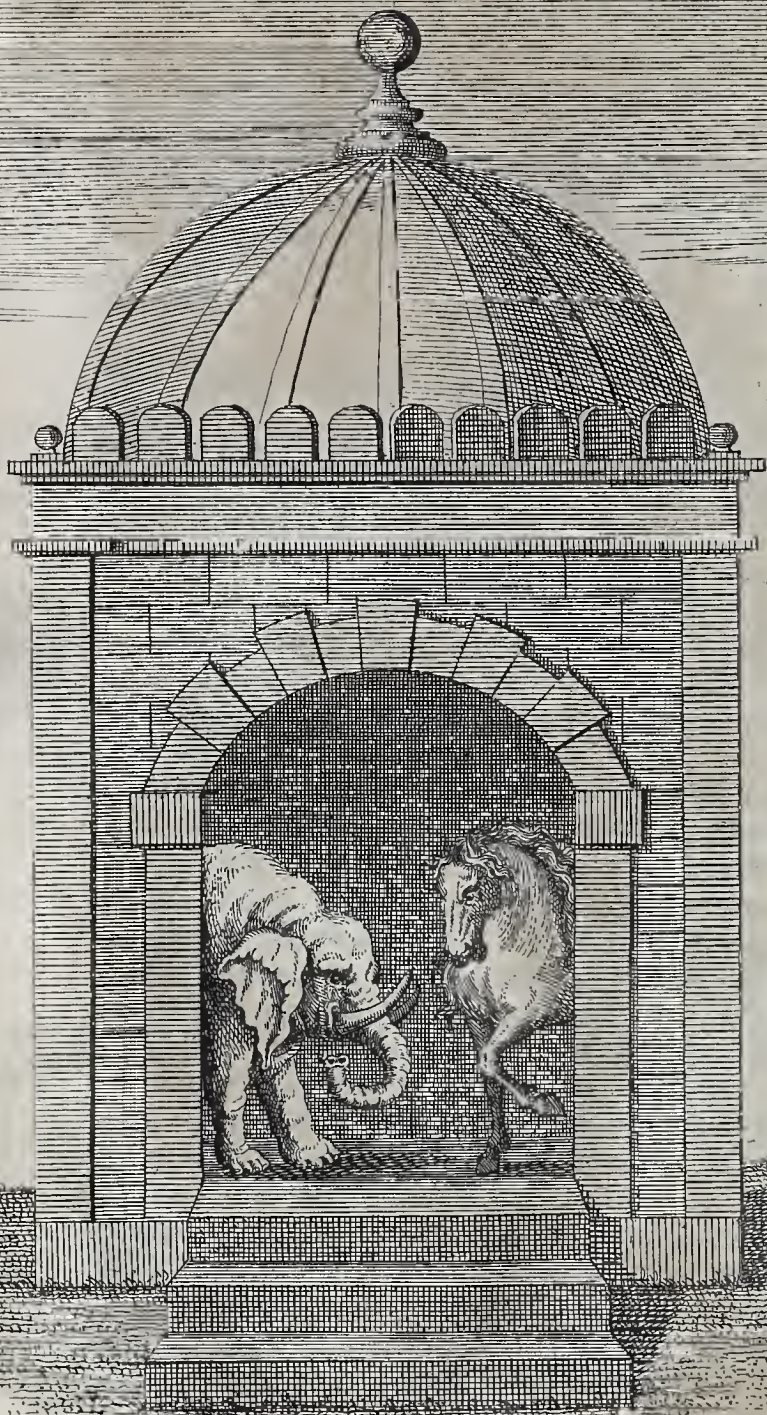
Hand. A Woman for Adultery is thrown to an Elephant, who tramples her to pieces.

For other Offences Criminals are loaded with Iron Chains and great Wooden Clogs; and sometimes have heavy Boards made like a Pillory and hung about their Necks for a Month together: But the common Punishment is a certain number of Strokes with a split Bambou upon their naked Bodies. When a Person has undergone any of these Punishments, he is look'd upon as infamous. Debtors are often condemn'd to become Prisoners to their Creditors, and work for them till their Debts are paid; during which time they live on Rice and Water, and undergo such other Discipline as the Creditor pleases.

Eunuch
Mandarin-
rins.

Most of their Magistrates are Eunuchs, and few can have Access to their Prince without their leave. Every Governor or Mandarin is absolute in his Province; they are said to be Imperious and Covetous beyond measure. When a Eunuch Mandarin Dyes, all his Wealth falls to the Government, which is one reason their Extortions are so little taken notice of. To the Oppression and Injustice of these Mandarins, is imputed that general Poverty and want of Trade so remarkable in this Country; notwithstanding it is stock'd with all Materials and Merchantable Goods: If they would allow the People Money enough to furnish themselves with Goods to Work on, few Countries would be Richer.

There is another Vice, if it may be call'd so, which the Eunuch Mandarins are given to, not much less absurd than the other; and that is, their playing with Young Wenches: And as their own Caresses must be very insipid, they will frequently recommend their
Girls

*Jonquin Pagoda*

Girls to the *Europeans* who Trade thither, and take it kindly if they will accept them. Most of the greatest Posts being given to *Eunuchs*, *Dampier* tells us of some who have castrated themselves, that they might be qualified for an Office.

Once a Year an Oath of Fidelity is administered in every Province to the Subject, and upon this Occasion every one drinks a Cup of Blood of some Fowl mixt with *Arack*, which is esteem'd the most solemn Tie they can lay themselves under. Oaths.

I can't learn they have any Coin of their own, but they make use of foreign Coins here, particularly *Spanish* Reals; they make Payments also with little Pieces of Silver like the *Chinese*, which pass by Weight, and have always their Scales about them.



C H A P. V.

Of their Religion, Temples and Superstition.

THEIR Religion is much the same with that of the *Chinese*, and they express the same Reverence for *Confucius*; which is not to be wonder'd at, having been antiently a Province of that Kingdom. They have a great variety of Images, of which the most Common are the Horse and the Elephant. Their Pagodes, or Temples, in the Country are mean wooden Buildings cover'd with Thatch, and sometimes but just big enough to hold the Image that is plac'd in them; they are something better in their great Towns. Their Priests lead a very austere Life, which their Religion Pagan.

F f Poverty

Poverty in some measure compels them to ; having little to subsist on, but the Offerings of the poor People, which are frequently no more than two or three handfuls of Rice, a little Betel, or some such trivial Present. They live in poor Houses near their Temples, where they attend to offer up the Prayers of the People, who bring them their Petitions in Writing : These the Priest reads aloud before the Idol, and afterwards burns them in the Incense Pot, the Petitioner lying all the Time prostrate on the Ground.

People of Quality seldom come to their Pagodes, *Dampier* informs us, but choose some open Court about their own Houses to offer up their Prayers in, one of their Attendants reading the Petition instead of a Priest, while the Master lies prostrate on the Earth : In this Paper is recited an Account of all the Blessings the Person has receiv'd, such as Health, Riches, Honour, the Prince's Favour, and long Life, if he be old ; and concludes with a Prayer for a Continuance and Increase of them ; after which the Reader sets the Paper on fire with the burning Rushes which stand lighted in an Incense Pot, and afterwards flings three or four little Parcels of fine gilded Paper into the Fire, which are consumed with it. But, from the Incense Pot which *Dampier* mentions, I make no Question but this Worship is perform'd before their Household Gods, before whom an Altar is always erected. To proceed, there being great store of good Provisions dress'd on these Occasions, the Master rises up and orders his Servants to fall to and make their Hearts merry ; so that these People seldom perform any Act of Worship, but the Poor or their

Depen-

Dependants have Reason to bless them ; their Devotion is always attended with Acts of Charity and Benevolence, the genuine Fruits of true Piety.

They study Astrology much in this Coun-^{Supersti-}try, and consult the Pretenders to this Art-^{on}tion.^{tion.} every Occasion. They are mighty Observers of Times and Seasons, of lucky or unlucky Days; and as they give Names to every Hour in the Day, such as the Tyger, Bear, Horse, &c. the Beast which describes the Hour any Person happens to be born in is always avoided, under an Apprehension that this Beast will sometime prove fatal to him. *Tavernier* tells us of a Prince that would never give Audience, or stir out of his Palace in the Hour of the Horse, in which he was born, for fear of some unlucky Accident. The meeting a Woman when they first go out in a Morning is esteemed ominous, and they will go back again on such an Occasion, and not stir out for several Hours. The Christian Religion,^{Christia-}we are told by the Jesuits, has made a consi-^{nity.}derable Progress in this Kingdom of late Years, that they have built several Churches, and made many Thousand Converts. But *Dampier* informs us, that when he was at the Bishop's Palace at *Hean*, which stands at the North End of that Town on the Side of the River, the Missionaries told him, that the King and Court were very averse to their Religion; tho' the poorer People were inclin'd to embrace the Christian Faith. And *Dampier* thinks these were only brought over by the Rice that was distributed amongst them by the Missionaries. Those Fathers, it seems, durst not openly own their Mission, but liv'd here as Merchants, and were not suffer'd to reside

at *Cachoa*, but when the *Mandarins* sent for them to instruct them in the *Mathematicks*, or to mend their *Clocks* and *Watches*; and they frequently took those *Opportunities* to make *Converts*.

C H A P. VI.

Treats of their Women, Marriages, Mourning and Funeral Rites.

Marri-
ages.

Wives are purchas'd here as in *China*, and the People are not stinted to any Number, unless by their Poverty; and in time of Scarcity the Poor are often compell'd to sell both their Wives and Children for Food. Men of the best Quality in *Tonquin*, *Dampier* assures us, will offer their Daughters to the Merchants and Officers who come to Trade there, tho' they know their stay will be but a few Months. One great Inducement to this is the Hopes of mending the Breed, and that their Posterity may be of a whiter Cast than themselves: For however the Blacks may value themselves upon the darkness of their Complexion, this tawny Generation think the nearer they approach to white the greater is their Beauty; besides it seems the Women think this as lawful a Way of getting Money as any other, and some of them lay up Fortunes by it; but if it should be otherwise, and their Children shold prove burdensome, they have the liberty of selling them. As this is Customary there, it must be presum'd to be practis'd with less Reluctance than it would be in this part of the World; and if Women amongst us, to hide their Failings,

ings, make no scruple to procure Abortion, or even to murder their Infants ; it is not much to be wonder'd at, that other Nations should sometimes sell them to preserve their own and their Childrens Lives.

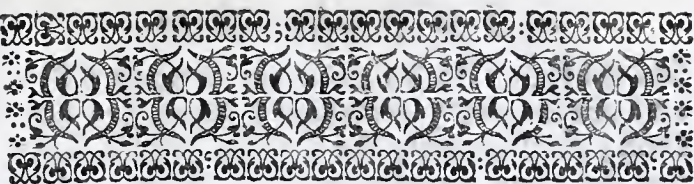
They are very profuse in their Weddings, and it must be a poor Man when the Feast does not last three Days. One may divorce his Wife for a very slight Cause ; but the Woman has not the same Privilege, unless for some very notorious Crime : All the Ceremony that is us'd at these Divorces is taking one of the Husband's, and another of the Wife's Chop-sticks which they eat with, and breaking them in half ; one half is given to the Wife, and the other the Husband keeps : but the Man is bound to restore the Goods he had with his Wife, and to keep the Children. If a Woman be convicted of Adultery, she is thrown to an Elephant who is bred up for these Executions ; the Beast having toss'd her up in the Air, stamps her to pieces when she falls on the Ground.

The *Tonquinese* Bury, and do not Burn their Funerals.
Dead. There are no common Burying Places, but every one is bury'd in his own Ground, and within a Month afterwards a great Feast is made at the Grave, at which Solemnity the Priest by his Office assists: If the Deceas'd was a Man of Quality, a Tower of Wood is built over his Grave seven or eight Foot square, and about five and twenty Foot high : Hither the Country People of the Neighbourhood resort, and find great Plenty of Provision of all Sorts in little Sheds or Houses built up at about twenty Yards distance from the Tower : The People being assembled, the Priest ascends the Tower, and makes

makes a Speech upon the Occasion; after which he comes down, and the People set fire to the Tower, which, being slightly built and cover'd with thin painted Boards, is soon consum'd to Ashes: after which the People fall to eating and drinking, and are very merry upon these Occasions. *Dampier* tells us, he was at one of these Solemnities, where he saw fifty or sixty Hogs cut out, and the greatest quantity of Oranges for the Entertainment of the Guests that he had ever seen together while he was at *Tonquin*.

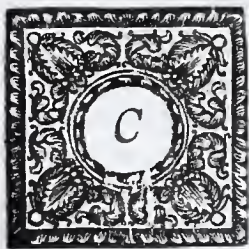
Funeral
of the
King.

When the King of *Tonquin* dies he is laid in State for sixty five Days, and Meat is serv'd up to his Table every Day as if he was alive, which the *Bonzes* and the poor People have divided amongst them. At the end of the 65 Days the Corps is Interr'd with great Pomp at the Burying Place of the Royal Family, the Ground being spread all the Way with Violet colour'd Callicoe, which is the King's Colour; and tho' the Tombs are not above two Days Journey from *Cachao*, the March usually takes up seventeen Days. The *Mandarins* both Civil and Military wear Mourning, *Tavernier* tells us, for three Years, those of the Household nine Months, the Nobility six, and the Common People three Months: but there are no Shows or Diversions allow'd for three Years, except at the Coronation of the succeeding Prince.



THE
PRESENT STATE
OF
COCHIN-CHINA.

CHAP. I.



COCHIN-CHINA, if we take in Situati-
Chiampa, which is look'd up- on and
on to be a Province (or at Extent.
least Tributary to it) extends
from the Eighth Degree of
North Latitude to the Se-
venteenth, and consequently
is upwards of 400 Miles in length, and it is
about 150 in breadth: It is bounded on the N.
by *Tonquin*, by the Sea of *China* on the East,
the *Indian Ocean* on the South, and the
Mountains of the *Kemois* and the Kingdom of
Cambodia on the West: It is call'd by the
Natives *Anam*, or the West Country, lying to
the Westward of *China*. Some will have this
Country more Temperate than *Tonquin*, which
if it be, must proceed from its lying more
open to the Sea, and being refresh'd with
Sea

Sea Breezes. Both Countries lie upon a Flat, and are annually overflow'd about the same time ; consequently the Seasons are the same, and the Lands equally fruitful in Rice ; which requires no other Manure but the Mud the Waters leave behind.

Provin-
ces.

It is divided into five Provinces, viz. *Sinuwa*, *Cachiam*, *Quamgum*, *Pulocambi* and *Renan* ; The King keeps his Court in the Province of *Sinuwa*, which lies contiguous to *Tonquin* ; but Travellers do not acquaint us with the Situation of the other Provinces ; nor do they take upon them to describe any of their Towns : Only we are told, that the City where the King resides, lies in about 16 Degrees North Latitude, and that the Chief Town of the little Tributary Kingdom or Province of *Chiampa*, bears the same Name with the Province, and is situate on the Sea Coast, in the 12th Degree of North Latitude.

Buildings

They build their Houses two Stories high, and in the time of the Floods retire into their upper Rooms, having a Communication with one another by Boats. They sit cross Leg'd upon the Floor, which is cover'd with Matts,

Customs
not diffe-
rent from
the *Ton-*
quinese.

and the better sort have Couches or Seats which stand against the Wall, rais'd two or three Foot above the Floor, with Tables before them when they eat. They are said to resemble the *Chinese* in Stature, Features and Complexion, but wear their Hair at full length, like their Neighbours of *Tonquin*. They

Habits.

wear Silk Gowns or Vests of various Colours one upon another, and swathe their Legs and Thighs with Silk instead of Breeches, and have a sort of Slippers, or Sandals. Their

Diet.

Diet and manner of Eating and Drinking is the same with the *Tonquinese*, and therefore I shall

shall not weary the Reader with the Repetition of them ; only mention their Birds-Nests, ^{Birds Nests.} which are reckon'd so great a Rarity in *Europe* as well as the *Indies*. These Nests are built by a small Bird like a Swallow, in the Rocks upon the Sea Coasts, and are compos'd of the Sea Froth, and a Juice from the Birds Stomach, which hardens with the Sun, and is almost transparent : This being soften'd in warm Water, is pull'd in pieces and put into Broth, and is mighty nourishing, and by many People is said to be of a most Dilicious Taste ; but in this I perceive all are not agreed.

Animals, both Wild and Tame, they have ^{Animals,} the same here as in *Tonquin* ; and plenty of good Silk ; they have also the same kind of ^{Manu-} Trees and Plants, and one sort of Timber ^{figures.} which is not mention'd to be in *Tonquin* ; it ^{Plants.} is so heavy and solid that it serves for Anchors. They have also the Aquila Tree, a Wood of a fine sweet Scent, which grows upon the Mountains of *Kemois* : The Wood of the Old Trees has much the most fragrant ^{Calamba or Lig-} Smell, and is call'd Calamba, which the King ^{num} reserves to himself : This is suppos'd to be the ^{Aloes.} same with Lignum Alloes, and is highly valued in *China* and *Japan*, where they use a Block of it for a Pillow, among those *Indian* Nations which burn their Dead, they consume great Quantities of it in the Funeral Pile.

The People of *Cochin China* are said to be ^{Temper} very courteous and obliging to Strangers, but of the ^{People.} from their usage of the *English* (which will be shewn hereafter) this seems to be a Mistake, unless the barbarous usage our Country Men met with, proceeded from some very high provocation : But however that might be, certain it is, that what is told us of their excelling

Arts and Sciences. in Arts and Sciences, and particularly in Gunnery, is not much to be depended on. The Jesuits assure us, that they will hit a Mark with a great Gun as exactly as a *European* can with his Firelock ; which if it was true, none of their Neighbours would be able to stand before them ; for he is reckon'd a bold Fellow, in that part of the World, that dare fire a great Gun without a Train. By the way, whenever we speak of the Strength of any of our *European* Fortifications in *India*, it is not that they would be able to hold out against *European* Engineers, but they do well enough in a Country where a few great Guns mounted on a slight Wall, is sufficient to denominate the Place impregnable. And when our Writers tell us, that their Gallies, which are so narrow and slightly built, are mounted with Cannon like our Men of War, they certainly make but little use of their own Judgments, and only transcribe Father *Borri*, or some of his driveling Brethren, who will lie for lying sake ; for it is not to be imagin'd what Advantage the Fathers can propose to themselves or their Religion, by propagating these foolish Stories. To proceed, the *New East India Company* having erected a Fort on the Island of *Condore*, which belongs to *Cochin China*, and continued two or three Years in Possession of it : We have receiv'd a more exact Account of that Island than of any other part of the *Cochin Chinese* Dominions, and are let into a better Notion of that People than we receiv'd from the Jesuits.

Pulo Condore described.

Pulo Condore, or the Islands of *Condore*, lie in the Latitude of 8 Degrees 40 Min. North, and are 20 Leagues South and by East from the Mouth of the River *Combodia* ; the largest, which

which is the only inhabited Island, is between four and five Leagues long, and three broad, in the widest Part of it; the largest next is about three Miles broad, and half a Mile over, and with the other forms a commodious Harbour. These Islands have very great Quantities of Timber in them, fit for any Use, and there is one Tree call'd the Damar Tree, about 3 or 4 Foot Diameter, from which is drawn a kind of Turpentine or Tar. Their Fruits are Mangoes, a Fruit like a Grape, which grows on Trees; and wild Nutmegs, which are like the true only in Shape: There is also the Cabbage Tree, which Mr. *Lockyer* takes to be only a wild Coco. For Animals, there are Hogs, Lizards, and Guanoes; there are also Parrots, Parakites, Pidgeons, and wild Cocks and Hens about the Bigness of a Crow; they have also Limpits and Mussels, and Plenty of green Turtle or Tortoise.

There are several small Brooks of fresh Water in these Islands, which are full ten Months in the Year; they are dry'd up in *April*, but fill'd again in *May*, when the Rains fall. *Dampier* recommended these Islands as a proper Place for the *English* to establish a Factory.

The Inhabitants are *Cochin Chinese*, and speak the *Malayan* Language; their chief Employment is to draw off Tar from the Damar Trees above-mentioned, and to catch Turtle, of which they make Oil, and sell in *Cochin China*. They brought their Women on board; *Dampier* tells us, and offer'd them to the Sailors; and this is a common thing, he observes, in this and the neighbouring Countries. As to their Religion, *Dampier* says, he observed a little Idol Temple in the Island, with

the Image of an Elephant, about five Foot high, on one Side of the *Pagoda*; and the Figure of a Horse on the other Side, not quite so large: The Temple was a low built wooden Building, and thatch'd like their other Houses.

The new *East India* Company, in the Year 1702, encourag'd, I presume, from what Mr. *Dampier* had related of the Commodiousness of this Place for a Factory, built a Fort of Earth here, mounted some great Guns, and fenced it in with Palisadoes instead of a Ditch.

Settle-
ment of
the *East*
India
Company
at *Condore*

Mr. *Lockyer*, in his Voyage to *Canton*, touch'd at this Settlement in the Year 1704. He says, they found about 45 *Europeans* there, Companies Servants and Soldiers, 7 or 8 *Topazes*, which are a tawny mingled Breed the Company entertain in their Service, and 15 *Bugosses*, Natives of *Macassar*, or the *Celebes*, who are the best Soldiers the Company can meet with in *India*, but have more than once prov'd treacherous to the *English*.

There are two or three small Villages in the Island, it seems, with whom the *English* were not in very good Terms, and therefore would not suffer the Inhabitants to have any Arms in their Houses on any pretence. There is no doubt but the *Cochin Chinese* would have driven the *English* from this Settlement, or rather never suffer'd them to build a Fort there, if they had been those able Soldiers the *Jesuits* represent them; and their submitting to it is a Demonstration, that their Skill in Military Affairs is not much greater than their Neighbours: They must be a very warlike People, and special Engineers, that durst not attempt an inconsiderable Redoubt, defended by 40 or 50 Men, whose Skill in Military Affairs

was

was not very considerable, how well soever they might understand Trade ; and yet, had it not been for the Treachery of the *Bugosses*, who set the Factory on Fire, and massacred the *English* in their Beds, (3 *March*, 1705.) the *Cochin Chinese* never durst have attack'd the *English* ; the Advantage they took of that Distress, and their Cruelty to those that surviv'd, is a sufficient Evidence they would have fallen upon them before, if they had not been sensible of their own Weakness. The Account of this Tragedy, we have in a Letter from Mr. Cunningham to the *English* Supercargoes in *China*, which I shall take Liberty to transcribe, viz.

De-
struc-
tion of
the *English*
Settle-
ment at
*Pulo Con-
dore*.

Gentlemen,

BEFORE this comes to your Hands you may have heard of the Overthrow of the Settlement at *Condore*, whereof I shall here give you a farther Account, and what relates thereto, that you may impart the same to our honourable Masters. Our *Macassar* Soldiers had been threaten'd for letting two of our Slaves escape their Custody, whereupon it seems they did meditate a cruel Revenge ; for on the 2d of *March*, at Midnight, they set Fire to the Fort, and at the same Time kill'd the Governor, Mr. *Lloyd*, Captain *Rashwell*, Mr. *Fuller*, and others, to the Number of nineteen ; Dr. *Pound*, Mr. *Chitty*, and Captain *Dennet*, with eight or nine more, made their Escape in a Sloop to *Malacca*, I suppose, and from thence to *Batavia* : Those that remained were so dispers'd, that there were scarce two together : I took to the *Cochin Chinese* for their Assistance, but their Fear was so great

' great, that they only went about to barri-
 ' cado themselves. The *Maccaffars* having
 ' perpetrated this Villany, got into a *Cochin*
 ' *Chinese* Prow to put to Sea, but were as-
 ' faulted by the People of a *Cambodia* Vessel,
 ' which was then at the Island, with the As-
 ' sistance of our Armourer, who kill'd one
 ' of them, and mortally wounded two more,
 ' which made them put a-shoar again, and
 ' make their Escape into the Woods. In the
 ' Morning betimes the *Cochin Chinese* took
 ' Possession of the Fort, fearing, I suppose
 ' we should have join'd with the *Cambodians*,
 ' to carry away what the Fire had not de-
 ' stroyed; for being got together, we were
 ' sixteen *English*, four of which were dange-
 ' rously wounded, six *Topazes*, and about 20
 ' Slaves; too small a Number to cope with
 ' them, who were above 200. The *Chinese*
 ' being like so many Cyphers, and the *Ma-*
 ' *drass* Sloop in *Cochin China*, obliged us to
 ' desire their friendly Assistance; whereupon
 ' the Money was all put into Chests, and
 ' the most Part weigh'd, and carry'd into
 ' their Custody: During which Time the
 ' *Maccaffars* thought to have seiz'd another
 ' Prow to escape in, but were frightened away
 ' by the *Cochin Chinese*, who promised in a
 ' few Days to bring them all dead or alive.
 ' Most of us were dubious of their Friendship,
 ' but did not know how to answer it to our
 ' honourable Masters, to leave so much Mo-
 ' ney while they pretended to be our Friends,
 ' and we had not deserved otherwise at their
 ' Hands; for we could have got away in the
 ' *Cambodia* Vessel, which sailed the seventh
 ' following, being unwilling to stay any
 ' longer; on which went Mr. *Baldwin* and
 ' Mr.

Mr. Wingate to Cambodia, to make the best of their Way to Batarvia. The next Day after they went away, the *Cochin Chinese* caught one of the *Macassars*, and that very Night cut off his Head, whereby we thought their Friendship had been secure to us: Yet, on the tenth, without any Provocation, but to make sure of their Prey, they barbarously murder'd all the *English*, of which were Mr. Pottinger, Mr. Townsend, Mr. Joseph Ridges, and Mr. St. Paul, with four *Topazes*, and six Slaves; only me they saved alive, after they had given me two Wounds, one slight in the Arm, and the other more dangerous in my left Side, whereof I am now well, God be thanked, with two *Topazes* and fifteen Slaves. On the 18th arrived there from *Borea* four *Cochin Chinese* Gallies with Prows, which amounted to in all 65, and in them about 300 Soldiers, the other *Cochin Chinese* making above 300 more, wherewith they embarked every thing worth the carrying away. During their Stay there, they went in three or four Times in search of the *Macassars*, and lighting on them at last, kill'd four. On the 7th of April, I was order'd on Board one of their Gallies, not having Leave to go any where without a Soldier along with me. I saw and understood, that all the People belonging to the *Madras* Sloop were under Confinement in separate Houses, and also in *Congas*, except *Shackles*. Captain Ridly. I desir'd several times to wait upon the Governor, but could not; he was taken up in over-halling the Goods that came from *Pulo Condore*, and weighing the Money, which was found to amount to 21300 Tael. At last, upon the 28th, I
was

Interpre-
ter.

' was oblig'd to appear as a Criminal in Con-
 ' gas before the Governor and his Grand
 ' Council, attended with all the Slaves in
 ' Congas also. There I was charg'd with three
 ' Crimes: The first, that the *English*, when
 ' they arriv'd at *Pulo Condore*, said they would
 ' stay there, whether the King of *Cochin China*
 ' would or not. The second, that there were
 ' no *English* sent along with the Present to
 ' Court last Year. The third, that we sent
 ' a Ship to *Cambodia*, and did not acquaint
 ' the Governor of *Borea* therewith. To the
 ' first I reply'd, that we had never heard of
 ' any such Thing; for at our Arrival there,
 ' we did not know any Body liv'd upon the
 ' Island; and that as soon as our Governor
 ' had dispatch'd the Ships to *China*, he pre-
 ' sently sent an Embassy to *Cochin China*,
 ' whereby he had his Grant to stay there.
 ' To the second, that all the *English* were
 ' so Sickly that we had not one of any Port
 ' to send; and therefore spoke to a *Chinese*
 ' Captain then present, who agreed to go;
 ' but that the *Caifou* did take it upon himself
 ' to carry the Present and excuse us to the
 ' King. Whereto they reply'd, that the
 ' sending a *Chinese* was all one as sending the
 ' *Caifou*, and that an *Englishman* would have
 ' done better. I answer'd, that was the
 ' *Caifou's* fault, who should have inform'd us
 ' better. Then further, why we did not get
 ' some out of the Ships to send where there
 ' were so many? To which I reply'd, that
 ' was not in our Powers to demand them
 ' out of their Ships. To the third, that
 ' never any Body told us we were to ac-
 ' quaint the Governor of *Borea*, before we
 ' sent any Ships to *Cambodia*. Then he in-
 ' sisted

' sisted, that there did not any *English* come
 ' aboard the Ship to him at the Mouth of
 ' *Cambodia* River, when he sent thither by one
 ' to speak with them. To which I reply'd, That
 ' the Ship had not return'd to *Pulo Condore*,
 ' and therefore could not positively tell the
 ' Reason for so doing. Then I was dismiss'd
 ' and return'd Home, where I had the *Congas*
 ' taken off again. The next Day I was
 ' at the Governor's Son's House, by which
 ' the Governor passing, accidentally saw me,
 ' whereupon he sent for me to his House;
 ' He ask'd me nothing of Moment, but why
 ' I sent Two *Englishmen* to *Cambodia*, and how
 ' much I had given them? Having answer'd
 ' this, I desired to know what he had resolv'd
 ' to do with us. He answer'd, that we must
 ' stay here till he had a Return from Court,
 ' which would take up Two Months. And
 ' being ask'd for Capt. *Ridley*, who was sick
 ' at *Danquai*, about Twenty Leagues from
 ' hence, and to take his People out of the
 ' *Congas*; he only reply'd, he would see to
 ' it shortly. And thus Matters stand at pre-
 ' sent, and what will the Result thereof be,
 ' God knows. I know not what our Ho-
 ' nourable Masters will be willing to do, and
 ' therefore cannot tell how to advise them
 ' therein. I am with Respect,

S I R S,

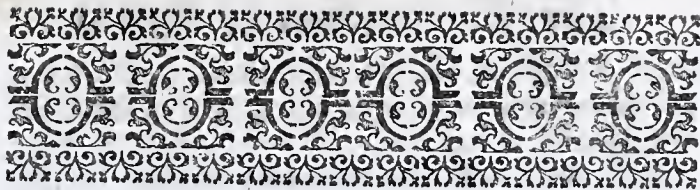
YOURS, &c.

H H

Mr.

Mr. *Cunningham* afterwards was set at Liberty, and being made President of *Banjar*, in the Island of *Borneo*, that Settlement, Mr. *Lockyer* tells us, was also ruined by the Natives before he had been there Ten Days ; but not in so Tragical a manner as that at *Condore*, of which I shall give the Reader some Account when I come to *Borneo*.





THE PRESENT STATE OF SIAM.

CHAP. I.

Treats of the Situation and Extent of this Country, the Provinces it is divided into, and of their principal Rivers, Monsons, Winds, Tides and Climate.



UNDER *Siam* we may comprehend not only Proper *Siam* but *Malacca*, *Cambodia* and *Laos* ; for these were lately Provinces, and are great part of them yet Tributary to this Kingdom: And tho' the *Dutch*

Countries included in the Description of *Siam*.

have encroached on the Dominions of this Prince, particularly in *Malacca* ; and other remote Provinces have Rebell'd and thrown off their Allegiance, and are now set up for Petty Sovereigns, this cannot be supposed to have extinguished the Right of the Lawful Prince. There is this further Reason also for treating of them together, namely, that

their Religion, Laws and Policy, Persons, Manners and Customs have very little to distinguish them.

The Name. But first, of the General Name of this Kingdom: The *Portuguese*, and after them the rest of the *Europeans*, call it *Siam*; but the Natives stile it the Country of *Tai*, or of Freemen, according to *Loubiere*; tho' he observes they have long since lost their Liberties as well as his Countrymen the *French*, who were once call'd *Franks*, for the same Reason the *Siamese* were called *Tai*, namely, for opposing all Enchroachments on their Liberties.

Extent. This Country extends from the first Degree of North Latitude to the 25th, if we reckon from the Southermost Point of *Malacca* to the Northermost Part of *Laos*; the Longitude is not altogether so certain, the City of *Siam* heretofore being reckon'd to be in the 145th Degree of Longitude, and by late Observations in 101; and still greater Mistakes have been discovered in the Situation of *China*, which is now found to be 500 Leagues nearer us than former Accounts made it.

Boundaries. *Siam*, including *Malacca*, *Cambodia* and *Laos*, is bounded by *Tonquin* and *Cochin-China* towards the East, by the Gulph of *Siam* and the *Indian Sea* towards the South, by the Bay of *Bengal* towards the West, and by the Kingdoms of *Pegu* and *Ava* towards the North and West.

Form. The Kingdom of *Siam* is said to resemble a Crescent; of which *Proper Siam* and *Laos* may be reckon'd the Body, and *Malacca* and *Cambodia* the Two Horns; but then *Malacca* or the Western Horn is much the longest, extending several Degrees further Southward than *Cambodia* or the Eastern Horn.

Proper

Proper or *Upper Siam* contains Seven *Pro-*^{*Proper*}
vinces which receive their Names from their re-^{*Siam.*}
spective Capital Cities, viz. *Porfelouc*, *Sanguelouc*, *Lacontai*, *Campengpet*, *Coconrepina*, *Pechebonne* and *Pitchia*. *Porfelouc* includes Ten little Districts or Counties, *Sanguelouc* Eight, *Lacontai* Seven, *Campangpet* Ten, *Coconrepina* Five, *Pechebonne* Two, and *Pitchia* Seven. And besides these, there are in the *Upper* or *Proper Siam* One and Twenty other Districts or Counties which are not subject to the former, but are under the Jurisdiction of the Capital City and Province of *Siam*.

In the *Lower Siam* are also reckon'd Seven *Lower*
Provinces, viz. *Jor*, *Patana*, *Ligor*, *Tenasserim*, *Siam* or *Chautebonne*, *Petelong* or *Bordelong*, and *Tchai*.^{*Malacca.*}
The Province of *Jor* contains Seven Counties or Districts, *Patana* Eight, *Ligor* Twenty, *Tenasserim* Twelve, *Chautebonne* Seven, *Petelong* Eight, and *Tchai* Two; but Geographers do not take upon them to describe the Bounds of the Respective Provinces. I proceed therefore to describe the Situation and Extent of *Cambodia* and *Laos*, which are included under the General Name of *Siam*.

Cambodia extends from the 8th Degree of North Latitude to the 15th, or thereabouts; ^{*Cambodia.*}
it is bounded by *Cochin-China* and *Chiampa* on the East, the *Indian Ocean* on the South, the *Gulf of Siam* on the West, and *Laos* on the North: The Chief Town thereof is *Cambodia*, situate on the River *Mecon*, in about the 12th Degree of North Latitude. *Laweck* or *Ravecca* is something higher up the River *Mecon*. The Port Towns of *Tarrana*, *Langor* and *Carol* lie on the South-West Coast of *Cambodia*, but their Latitudes are not ascertain'd.

Laos.

Laos extends from the 15th Degree of North Latitude to about the 25th, according to the Opinion of most of our Geographers; but they do not seem positive, it being an Inland Country very little resorted to by *Europeans*. It is bounded by *Tonquin* towards the East, by *Cambodia* towards the South, by *Proper Siam*, and *Pegu* towards the West, but what it is bounded by towards the North is not agreed on; and indeed those Countries which lie North of *Laos*, from the 25th to the 40th Degree of North Latitude, seem to be fill'd up in our Maps, as the rest of the *Terra incognita* usually is, with fancied Countries that have no Existence. And as *China* is now found to be 500 Leagues nearer us than 'twas formerly thought, either several Countries that have contributed to fill up that Space must be entirely left out, or we must reduce those Countries within narrower bounds than Geographers have hitherto done.

But to return to *Laos*, it is by all agreed to be a very slender Province, some say not more than 50 Miles in Breadth from East to West, tho' it is reckon'd to be Ten Degrees in Length from North to South: The Capital City thereof is *Langione* or *Lanchang*, situate in the 20th Degree of North Latitude. There are several other Towns mention'd in the Map of this Country, but we have no Account of their Situation or Inhabitants.

Rivers.

I proceed therefore to speak of the principal Rivers of *Siam*, which are, first the *Menan*, and secondly the *Mecon*, both of them have their Rise in *Tartary*, as is suppos'd, and run from North to South; the *Menan* discharges it self into the Gulf of *Siam*, in the Latitude of 14 North; and the *Meccon* having pass'd thro' *Laos* and

and *Cambodia*, falls into the *Indian Sea* in the 9th Degree of North Latitude. There is also another River of Note call'd *Tenasserim*, which falls into the Bay of *Bengal*, in the Latitude of 13. North ; and forms an Island call'd *Merguy*, where is one of the best Harbours in *India*.

The principal Towns stand either near the Sea Coasts, or upon some of these Rivers; the Mountainous Part of the Country being almost over-run with Woods, and that which is not, is parch'd up with the Sun, and much less fit for Tillage than the Low Lands ; especially for Rice, which is the common Food of the Inhabitants.

From speaking of the Rivers, I come naturally to treat of the Monsons, Winds and Tides, which have a great Influence on them. Monsons,
Winds
and Tides

The Winds in *March*, *April* and *May* blow from the South, upon the Coast of *Siam* ; in *April* the Rains begin, and in *June* it rains almost continually. In *July*, *August* and *September* the Wind blows from the West, and the Rains continuing, the Rivers overflow their Banks to the breadth of Nine or Ten Miles, and for above One Hundred and Fifty Miles up the Stream ; during this time, and especially in *July*, the Tides are so strong that they come up as far as *Siam*, which stands Sixty Miles up the River *Menan*, and sometimes as high as *Louvo*, which is Fifty Miles higher. In *October* the Winds blow from the West and North, when the Rains cease. In *November* and *December* the Winds blow dry from the North, and in a few Days the Waters are reduced to their ancient Channels, and the Tides are so insensible, that the Waters are sweet at the Mouth of the River. At *Siam* there is never more than one Flood and one Ebb

Ebb in 24 Hours. In *January* the Winds blow from the East, and in *February* from the East and South ; when the Winds are at West, the Currents also sit to the Eastward ; and on the contrary, when the Wind is at East, the Currents run Westerly, according to *Loubiere*.

Besides the Rivers abovemention'd, there are several others, and abundance of Canals cut cross, whereby they have a Communication with one another ; and were these People under a Mild Government, their Country lies as well for Navigation and Commerce as any in the *Indies*. They have also a multitude of fine Ports ; whereas *Proper India*, or the *Moguls* Country, opposite to it, has hardly any.

Climate.

This Kingdom, extending almost from the Equinoctial to the Tropick, must certainly be very Hot ; but here, as in all other Places between the Tropicks, at the time the Sun is Vertical, and shines with the most intense Heat, they are so skreen'd by the Cloudy Weather, and there falls such a Deluge of Rain, that the flat Country, where they chiefly inhabit, is overflow'd ; and this renders the Heats very supportable. Hard Winters are not to be expected so near the Sun, some reckon the Rainy Season to be their Winter, when the Sun is nearest them ; but their coolest Winds blow in *December* and *January* there, as well as here.

CHAP. II.

Treats of their Towns, Fortifications, Palaces, Prince's Court, Guards and Seraglio; and of the Buildings, Houses and Furniture of the private People.

THE City of *Siam*, the Metropolis of the Kingdom, sometimes call'd *Odion*, and by the Natives *Siyothiya*, is situate on the River *Menan*, in about 14 Degrees 30 Minutes North Latitude, and is Three Leagues in Circumference, Fortified with a Wall and Towers, and surrounded by several Branches of the River *Menan*, which render it almost an Island, except towards the East, where there is a Causeway to pass out of the Town by Land without crossing the Water. That which is properly the Town does not take up above a sixth part of the Ground within the Walls: On the rest of it are built between Two and Three Hundred Temples or Pagoda's, surrounded by as many Convents of *Talapoins*: About their Temples also are their Burying Places, with Pyramids erected over them, which with their Spires and the Towers of the Pagoda's make a very agreeable Prospect.

The Streets of the Town are large and streight, and some of them pav'd with Brick, and Canals cut through them, over which are several high ill built Bridges, which has occasion'd the comparing this City to *Venice*. The Houses are most of them built of Bambou, or over-grown Cane, and stand upon Pillars of the same Thirteen Foot above the Ground, the lower part underneath the House being put to no manner of use: The Houses

are not contiguous, nor do all the Family, if it be large, lodge under one Roof, but every Man's Ground is paled in with Bambou ; and within this Inclosure are several little Tenements erected on Pillars, according to the Quality of the Person and the Number of his Dependants and Slaves. Their Cattle also are kept in upper Rooms, 'tis said, to prevent their being carried away in the time of the Inundation. There are some few Houses in the Town built by Foreigners with Brick ; and the King has erected others of the same sort for the use of Foreign Ambassadors.

Palace.

The King's Palace stands on the North side of the City, it is built with Brick and surrounded by a Tripple Inclosure, with large Courts between each Wall : The Inward Court or the King's Apartment is call'd *Vang*, in which is included several Gardens, Groves, Canals, &c. The whole Palace with all its Inclosures is call'd *Prassat*. The *Siamese* prostrate themselves whenever they go in and out of the *Vang*, and never pass by the Gates of the outward Palace but at a great Distance.

Neither the King's Palaces or private Houses are built more than one Story high, yet there is often a great difference in the height of the Front and of the inward Rooms, both in the Floors and the Roofs : The First or Outward Room is ever the lowest, and from this you ascend to another by two or three Steps, and then to a third, and so on in a direct Line ; the Roofs rising proportionably, which being of shining Tiles in the King's Palace, looks very Magnificent. In the Palaces of the Great Officers of State there is usually Three Floors and Roofs rising one higher than another ; and in the King's Palace at *Siam* there are
Seven

Seven at least; the Entrance to the first Room is by a very streight pair of Stairs, and a Door proportionably narrow to the right or left of the Building, there being no Door in the middle of the Front.

The *French* Ambassador acquaints us, that when he had an Audience at the Palace of *Siam* or *Louvo*, it was always in the first Room; and that when he was entertain'd at the Palace it was in an open Room encompassed with a Wall no higher than a Man might lean over, and the Roof was supported by Pillars fix'd on the Wall; that it was shaded by Trees, and had plenty of Water about it. And that here, as well as at the Palace of *Louvo*, were a great many of these Rooms dispers'd about the Gardens of the Palace, where the Mandarins and Great Officers usually attended.

And as the King delights much in Hunting, he has several other Palaces in the Woods, built slightly of Bambou, and painted Red, where he lies in the Hunting Season. But to return to the Palace of *Siam*: The Furniture of the private Apartments Travellers do not pretend to give us any Account of; but the Room of Audience is Wainscoted and colour'd with a Red Varnish, there are also some Panels of Looking Glass, and the Floor is cover'd with Carpets; the Basons, Dishes, Drinking Vessels and other Utensils are all of Plate.

The Gates of the Palace are kept shut, and if any one desires admittance, the Officer who Commands the Guard is acquainted with it; and he suffers no Person to enter Arm'd, or who has drank Arack or Spirits; and therefore he smells the Breath of every Man who comes in.

Guards.

Between the two first Walls stand a Guard of Unarm'd Soldiers, who serve the King also in the Office of Executioners ; there are Arms ready for them in the Palace, but they are never trusted with them but on special Occasions, and are about Six Hundred in Number.

Antiently the King of *Siam* had a Guard of Six Hundred *Japonefe* ; but these being observ'd to be able to awe the whole Kingdom, have been dismiss'd.

The Horse Guards are compos'd of Natives of *Laos*, and of another Country call'd *Meen*, who are divided into two Bodies commanded by their Respective Generals : The King has also another Guard of Horse compos'd of One Hundred and Thirty Gentlemen ; Two Troops whereof consisting of Thirty each, are *Moors* or *Mahometans*, Natives of the Mogul's Dominions ; another Troop consists of Twenty *Chinese Tartars*, arm'd with Bows and Arrows ; and Two other Troops of *Rasboots*, Natives of *Proper India*, and Pagans by Religion, consisting of Twenty Five each : These also are Habited like the *Moors*, and famous for their Courage ; but *Loubiere* ascribes it all to the effect of Opium. All the Horse Guards attend the King when he goes Abroad, but none of them are ever suffer'd to enter the Gates of the Palace. The King finds every Trooper his Horse and Arms, and each *Moor* has about 54 Livres a Year, and a Red Stuff Vest ; their Captains 840 Livres each, and the *Rasboots* Pay is the same : The *Chinese Tartars* have 45 Livres *per Annum* each, and their Captain 112 Livres 10 Sols.

Elephants
Stable and
Horses.

Within the first Wall of the Palace are the Stables of the Elephants, and the King's best Horses

Horses, who have every one of them a particular Name given them by his Majesty.

Every Elephant has several Men to serve him, and is treated with more or less Honour, according to the Name he bears; they never stir out without their several Trappings and Ornaments: These Creatures are so very Teachable and quick of Apprehension, if I may use the Expression, that the People imagine every one of them to be animated by an Illustrious Soul that has formerly possess'd some Great Man: And the White Elephant, which they pretend is only found at *Siam*, they believe has the Soul of some Prince lodg'd in him; for which Reason the King never rides upon him. This Elephant is not quite White, but a sort of a Flesh Colour, and some call him therefore the White and Red Elephant. Nor have they much less Respect for a White Horse than a White Elephant, as appears by the King of *Siam*'s Concern for one of them that was sick: He desir'd Mr. *Vincent*, a *European* Physician, to assist the Creature with his Advice it seems; and being conscious that the Physician would think it a little beneath him to prescribe to a Horse, he told him that this was no ordinary Horse, for he was descended from a Sire and Dam who were both White, as their Ancestors had been for Four Generations, without any mixture. Next to the White Elephants they esteem those that are Black, because they are the scarcest except White, and they often colour them when they are not naturally so Black as they would have them. The White Elephant (for there is seldom more than one) is serv'd in Gold Plate, and treated as Sovereign of the rest.

White
Elephant,
White
Horse.

Barges,
 &c.

The King's Barges and Gallies are kept in an Arsenal on the other side the River opposite to the Palace.

Hall of
 Audience

The King usually shews himself from a Window which looks into the Hall of Audience, at the entrance of the inward Palace, and is so much above the Hall, that the *French* Ambassador was forc'd to have three Steps to raise him high enough to deliver the King's Letter : It was presented to him in a Golden Cup, as every thing else is which he receives from the Hands of his Officers.

Pages.

In this Hall, or Antichamber, wait 44 Young Gentlemen or Pages, divided into 4 Companies under their respective Officers, who prostrate themselves one half on the Left Hand and the other on the Right at the time of Audience ; by these it is that the King dispatches his Orders to his Officers. These Pages also have their several Employments within Doors ; some serve his Majesty with Betel, some take care of his Arms, and others read to him and take care of his Books ; for that Prince of whom the *French* Ambassador speaks, we are told, was very Studious : He had Ordered *Quintus Curtius* to be Translated into *Siamese*, and several other Histories, and understood the Constitution of several *European* Governments. He was conscious, 'tis said, that no Prince had the Art of Government by Inspiration, but that it is obtain'd by Reading and Experience.

King Stu-
 dious.

Under-
 stands the
 Constitu-
 tion of
 the Euro-
 pean King-
 doms.

Palace
 Officers.

One Officer this Prince has who does not prostrate himself in his Presence, and he has always his Eyes fix'd on the Prince to receive his Orders, which he understands by certain Signs, and communicates by Signs to the Officers who wait without.

The

The Officers of the King of *Siam's* Bed-Chamber are his Women, none else have the Privilege of being admitted there ; they make his Bed and dress him, except his Cap, which he puts on himself, for none may touch his Sacred Head, or put any thing over it. His Women also dress his Meat and wait on him at Table ; the Provision is carry'd in to the Eunuchs, and they deliver it to the Women ; and we are told that the very Salt and Spices they use are all put in by Weight.

Bed-Chamber Women.

Only one of the King's Women has the Honour of being call'd Queen, and she is generally of the Royal Family. The *French* Ambassador tells us, when he was there in the Year, 1688. the Queen was the King's Daughter which he had by his own Sister ; and that the rest of the Women respected her as their Sovereign ; that she had the Command of the Eunuchs, who are not above Ten or Twelve in Number, Black and White, as well as of the Women, and punish'd both as she saw fit.

Queen's

They take the Daughter of any Subject for the Service of the *Vang* or *Seraglio*, and sometimes take them only to extort a Sum of Money from their Parents to redeem them ; for the King's Mistresses do not amount to above a Dozen at most, and these he keeps in conformity to Custom, and more for State than any thing else.

Seraglio.

The Queen has her Elephants and her Barges to attend her when she goes Abroad, but her Chair, or rather Apartment, is enclosed with Curtains, through which she may see every thing but cannot be seen ; and all People get out of the way, or prostrate themselves as she passes by.

Queen
Trades as
well as
other
Women.

This Queen has her Magazines, her Ships and Treasure distinct from the King's, and carries on a Trade upon her own Bottom. And the *French* Ambassador tells us, that the King and Queen had some misunderstanding when he was in the Country, because he had reserv'd almost all the Foreign Trade to himself, whereby her Majesty found herself depriv'd of the usual Profits which the Custom of the Kingdom allow'd the Queen.

Successi-
on of the
Crown:

It is not the Queen's Son that always Inherits, but usually the King's Eldest Son by the first Woman that brings him a Child; and if his Majesty does not look upon him to be qualify'd to succeed him, he has the Power of appointing another. And in all the Eastern Kingdoms, 'tis observ'd, that tho' they generally affect to be Govern'd by one of the Royal Family, they are indifferent whether it be the Eldest or not, or whether it be the Issue of a Wife of the first or second Class, or a Concubine, as the latter are usually call'd.

Ward-
robe.

Altho' the Women only are concern'd in Dressing his Majesty; there are Gentlemen who are Officers of his Wardrobe, the most considerable of whom is the Person who has the care of the King's Cap. This was lately a Prince of the Blood of *Cambodia*, from which Family his late Majesty deriv'd his Descent, not being able to pretend any Relation to the Ancient Kings of *Siam*; the Throne having been Usurp'd by his Father.

Pedigree.

Foreign
Nations
which
inhabit
Siam.

That Liberty of Commerce which was formerly indulg'd at *Siam*, invited great Numbers of Foreigners to settle amongst them; every Nation possesses a different quarter of the Town, and has its Chief or Consul of their own choosing, whom the *Siamese* stile

Nai.

Nai, and a Mandarin assign'd by the King to transact Affairs with him ; but nothing of consequence is determin'd without the Barcalon or Prime Minister.

The *Moors*, or *Mahometans* of the Mogul's Dominions, had formerly the best Establish-^{Moorsmost} ment here ; one of the Barcalons happening to ^{Encou-}rag'd.

be a *Moor* then, the principal Offices and Governments were in their Hands, and the King caus'd several Mosques or *Mahometan* Temples to be erected at his own Expence, and still is at the Charges of their great Festival kept in Memory of *Haly* : The *Siamese* who embrac'd *Mahometism* were also exempted from the Six Months personal Service. But this *Moorish* Barcalon falling into Disgrace, the Credit of his Nation sunk with him, and all *Mahometans* were turn'd out of Employment and compell'd to pay for their Exemption from the six Months Service, but are still allow'd their Mosques and the exercise of their Religion. There are now reckon'd to be about Four Thousand *Moors* at *Siam*, as many *Indian-Portuguese*, or the ^{Portuguese.} mix'd Breed, which are very numerous on all the *Indian* Coasts, nor are there fewer *Chinese*, and about as many of the *Malays* ; and some ^{Malays.]} there are of other Nations, but the richest Merchants are retir'd from *Siam* since the King has engross'd the Foreign Commerce.

Having given an Account of the City and Palace of *Siam* and of its Inhabitants, I shall proceed to describe the Situation of the rest of the considerable Towns of this Kingdom : And of these, 1. *Menangfang* lies the most ^{Chief} Northerly of any Town in *Proper Siam*, being ^{Towns.} situated in the 22d Degree of North Latitude, upon the River *Menan*. 2. *Lacontai* stands upon the same River, in about the 21st Degree of

North Latitude. 3. *Porfelouc* is situated upon the same River, Lat. 20, 4. *Campengpet* about the 18th Degree. 5. *Prabat* about the 16th, and 6. *Louvo* about the Latitude of 15, 30 m. where the King usually resides in the Hunting Season: These all, except *Louvo*, lie upon the same River, above the City of *Siam*. 7. *Ban-cook* which lies about 50 Miles below *Siam*, on the same River, and may be accounted the Port Town of *Siam*: Here all Shipping receive their Permission to Trade, and their Discharges when they leave the Country. 8. *Mar taban* situated on the Bay of *Bengal*, in about the 16th Degree of North Latitude. 9. *Tenassarim* which lies on the same Bay at the Mouth of the River *Tenassarim*, in about the Latitude of 13 North. 10. *Ligor*, situate on the West-side of the Gulph of *Siam*, in the 8th Degree of North Latitude. 11. *Chantebon* or *Liam* is situated at the Mouth of a River of the same Name in the 12th Degree of North Latitude, on the East-side of the Gulph of *Siam*. 12. *Patane*, which lies on the East-side of the Peninsula of *Malacca* in 6 Degrees, 30 Min. North Latitude. 13. *Queda* lies upon the Western-side of *Malacca*, in about the 7th Degree of North Latitude. 14. The Town of *Malacca*, which gives Name to the Peninsula, lies in the Latitude of 2 Degrees, 30 m. N. it was taken from the Portuguese by the Dutch, October, 1640. when it was in the Possession of the Crown of Portugal it was a Place of great Trade, and frequented more than any other Town in *India* except *Goa*, here being the Rendezvous of their Shipping from *China*, *Japan*, the *Spice Islands*, &c. They Built the Castle and Fortified the Town with a Wall, and it had Five Parochial Churches, a College

Malacca.

lege of Jesuits, and was a Bishop's See, but the *Dutch* have let all the Churches run to ruin except one ; and the Trade is remov'd to *Batavia* : It is now only Inhabited by Two or Three Hundred Families of *Dutch*, *Moors*, *Portuguese*, and *Chinese*, with some *Malays* who live in the Suburbs, and has a Garrison of Two or Three Hundred Soldiers. This Place is naturally very strong, and by its Situation, commands the Straights of *Malacca*. The *Dutch*, who are Masters of it, over-awe all the little Princes on those Coasts, and compel them to deal with them on their own Terms ; they look upon themselves to be Lords of that part of the World, and almost exclude all other *Europeans* from any share of the Trade, as will be observ'd in treating of the Trade of this Country. 15. *Sincapora* is situate in the First Degree of North Latitude, at the most Southerly Cape of the Continent of *Asia*, and gives its Name to the Eastern Part of the Straights of *Malacca*. 16. *Johr* which lies to the Eastward of *Sincapora* in about one Degree, 30 m. This Town and the Province it gives Name to, have thrown off their Allegiance to the King of *Siam* ; but the *Dutch* are in a Condition to give Laws to them when they please, and it is only because they don't think it worth their while that they have not a Garrison here. There are Two other great Towns mention'd by Travellers, which lie to the North of *Siam*, viz. *Cambori* and *Corozena*, but their Latitudes are not exactly ascertain'd.

Thus I have given an Account of the Situation of most of the great Towns on the Coasts of *Siam*, or which are Capitals of the respective Provinces, but as to the Extent or

Boundaries of the several Provinces, there is not any Account yet taken which can entirely be rely'd on.

Fortifica-
tions.

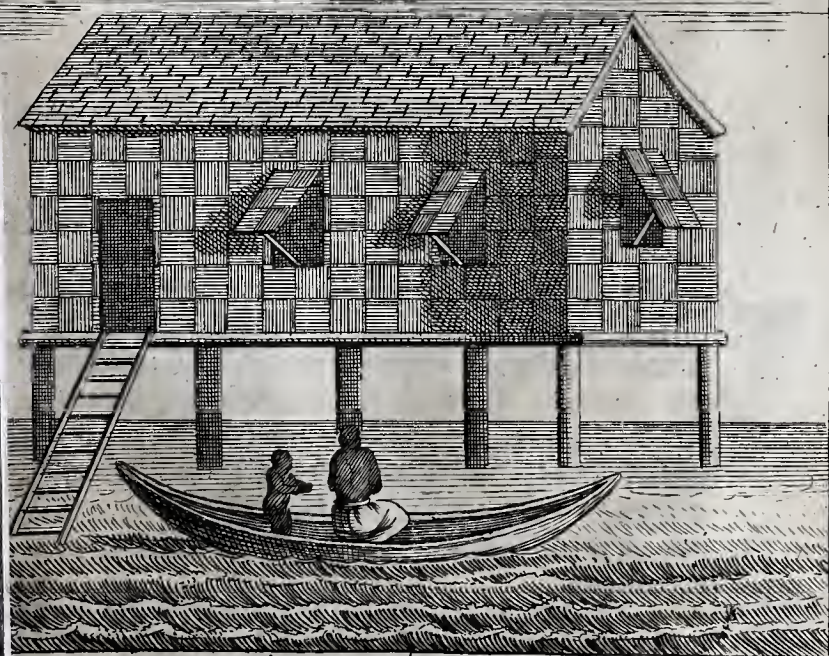
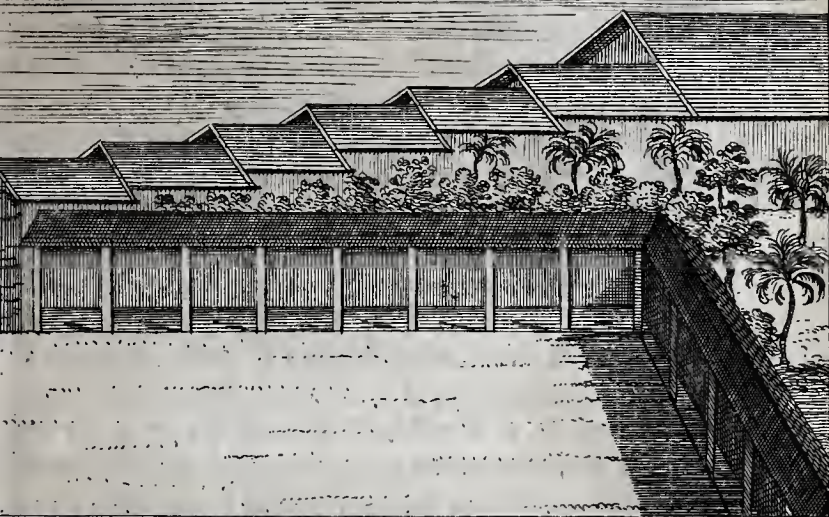
Their Fortifications are but very mean, a slight Wall and a Ditch, and sometimes only a Palisade of Bambou, is thought a sufficient Defence for some of their best Towns; and suitable to their Walls are their Buildings.

Buildings

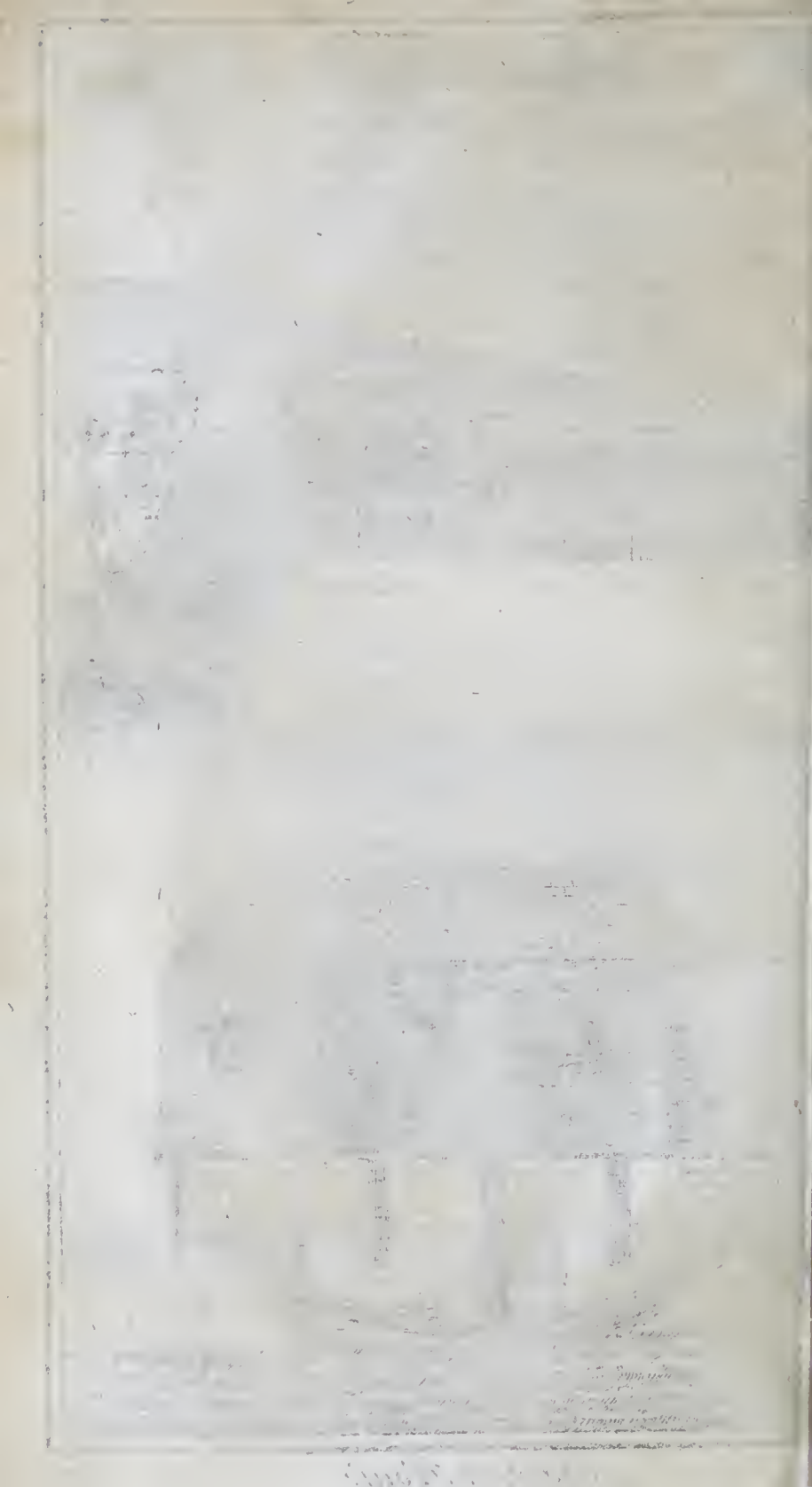
Their Houses, as has been observ'd in the Description of the City of *Siam*, are built upon Pillars of Bambou about Thirteen Feet above the Ground; their Floors are made of split Bambou and cover'd with Matts. Their Walls are of much the same slight stuff, and they have no Glaz'd Windows, but a Shutter to lift up: The Roofs are sloped like a Barn, and cover'd with Palmeto Leaves; they have a Ladder instead of Stairs to go up to their Houses; and in the time of the Inundation every Man has a Boat ty'd to his Door, the whole Nation being very expert in Rowing. There are no Chimnies in their Houses; the only occasion they have for Fires is to dress their Meat, and for this, a Basket of Earth serves them instead of a Hearth, and they generally do it Abroad.

Furni-
ture.

As to their Furniture, some of them have Bedsteads or Couches cover'd with a Matt, broad enough only for one Person to lie on, for they all lie single, except the poorer sort, who have no Bedsteads, but pig together on the Floor: They have no Curtains round the Bed, but one drawn before it that they may not be seen sleeping: They have no Feather Beds but a Mattress stuff'd with Cotton, and one Sheet upon it to lie on, with a Quilt or Coverlet over them, and a Pillow.



Siamese House



As they sit upon the Ground they use little Lacquer'd Tables without Feet, and a Border round them, and every Man at Meals has one to himself: They have also Cabinets and Chests of Drawers and *China* Ware, with Copper and Earthen Vessels; and this is the principal Furniture of their Houses, unless we reckon their Tools, for there being no particular Trades, every Family have their Setts of Workmens Tools; but there being no such things as Iron Nails, all their Beams, Rafters, Boards and Wooden Work is fasten'd together with Wooden Pins. There are several Brick Buildings, particularly their Temples, Palaces, Pyramids, &c. Their Bricks are said to be tolerably good, and their Cement better than ours; a Wall that is Plaister'd with it, looks like polish'd Marble; but none of their Buildings will stand long, having no Foundations; even the Walls of their Towns are built without any.

C H A P. III.

Contains an Account of the Genius, Temper, Stature, Completion, Shape and Habits of the Siamese; with their Ceremonies, Visits, Entertainments, Diet, Diversions and Festivals.

THERE is an Observation which Monsieur Loubiere makes, in speaking of the Genius. Genius and Temper of these People, which I will not answer for the Justness of; and no doubt, he hop'd to derive some Honour to his own Nation when he made it (*France* being situate in a Temperate Clime, between the Extremities of Heat and Cold.) He says, In Countries;

Countries very Hot or very Cold, we may observe in the People a Sluggishness both of Mind and Body; and that in cold Countries this degenerates into Stupidity: In hot Countries, he allows there is Spirit and Imagination enough, but it soon flags with the least Application. To which it may be answer'd, That *China*, which lies part of it within the Tropicks, and may very well therefore be denominated a Hot Country, is an Exception to this Rule; there being no People more Active, or who use greater Application in whatever they undertake. To proceed,

Quick
Wit.

The *Siamese*, he acknowledges, have a ready and clear Conception, and their Repartees are quick and smart; they imitate any thing at sight, and in one Day become tolerable Workmen; but still, through their Invincible Laziness, he says, they never rise to great Perfection in any Art or Science, not even in Chymistry or Astronomy, which they seem to delight in most.

Vertuous

The *Siamese* are neither Lascivious or Intemperate; these Vices are in Abhorrence amongst them, nor will Wanton Discourse pass for Wit, or be taken for Sublimity of Genius; and the better sort of People are so far from Drunkenness, that the drinking Arack or Brandy is counted infamous among them, and Adultery is hardly ever heard of at *Siam*; which *Loubiere* imputes to the Womens being constantly busied in making a Provision for their Families: Wantonness he looks upon to be in a great measure the Effect of Idleness.

Averse to
Blood.

They have, it seems, an Aversion to Blood, but if their Revenge happens to extend so far, they do not care to hazard their own Persons by a set Duel, but proceed by Poison or

No Duels.

Assassination.

Affassination. Most of their Quarrels end in ill Language ; and sometimes, but very seldom, they come to Blows.

According to *Loubiere*, they are Polite and Courteous, but Timorous, Careless and Indolent ; they will smother their Resentment a great while, but when they are thoroughly provok'd act with as little Discretion as a *European*. They are wedded to the Customs of their Ancestors, have but little Curiosity or Inclination to alter their Fashions, and do not admire the Curiosities of Foreign Countries, as we do. They are Haughty toward those who submit to them, and Submissive to those who treat them imperiously. When they would profess the sincerest Friendship, they do it by drinking of the same Cup.

Polite.

Not Curious.

The Ingenious *Loubiere*, in another place observes, that their Moderation is greater than ours ; that their Minds are as Calm as their Heaven, which changes but Twice a Year, and that insensibly from Rain to Fair Weather, and from Fair to Rainy Weather again. That, in short, they have the good fortune to be born Philosophers, and have naturally the Command of their Passions, which we find a difficulty to conquer with all our Religion and Philosophy. And tho' we may impute their want of Curiosity to Insensibility, they perhaps laugh at the Disquiet we give our selves, in making Discoveries which tend so little to any real Advantage.

Calm.

They are great Lovers of their Wives and Children, and as well belov'd by them ; their Children are said to be of a sweet Temper, and so very engaging, that the King himself makes it a great part of his Diversion to play with them till they are Seven Years Old ; but when

when

when they begin to grow Cunning, and have lost their Childish Innocence, he dismisses them for others.

Reasons
of the
Pusillani-
mity of
the *Sia-
mese*.

The want of Courage in the *Siamese*, the Ingenious *Loubiere* assigns several Reasons for ; *First*, The Imagination, he thinks, in Hot Countries is very quick, and consequently the People are more apprehensive of Danger than in Colder Climates, where the Imagination is slower. A Second Cause, he thinks to be their Low Diet, which consists chiefly of Rice and Herbs. And *3dly*, Their Doctrine of Transmigration inspires them with an Abhorrence of Blood. *Lastly*, He says, they live under a Tyrannical Government, and their Spirits are broken by the continual Oppressions of their Princes. And, no doubt, there is a great deal in every one of these ; but there may be another Reason assign'd, which possibly contributes as much to make them Cowards as all the former ; which is, their Bordering upon Nations so much like themselves ; for the greatest Coward that ever the World bred, if he was train'd up in War, and enur'd to Dangers for a few Years, would become a Brave Fellow : But then let the natural or acquir'd Courage of any People be never so great, if Order and Discipline be wanting, it is in vain to contend with regular Veterans. A Body which moves as one Man, and does not break its own Order upon any appearance of Danger or prospect of Success, will perform Wonders, and make no difficulty to drive Ten times their Number out of the Field, even of the same Nation of which this very Body is compos'd ; and under no other Disadvantages, but that of not being bred up in the Trade of War : Time and constant Application are as requisite to make a Soldier as a Mechanick or a Scholar ; and
Courage

Reflecti-
ons on
Courage
and Dis-
cipline.

Courage, or a Contempt of Danger, may be acquir'd and improv'd as well as any other Vertue. On the contrary, it may be lost again by conversing intimately with Timorous and Effeminate Nations; it is not the being Born, but the being Educated and Conversing in the *Indies*, where they seldom meet with any considerable Opposition, that has rendred both the *Portuguese* and *Dutch* as Cowardly as the Natives.

But to return to *Loubiere*, he seems positive ^{The Heat} that every Man born in *India*, whether of ^{of the} *Asiatick* or *European* Parents, must be destitute of ^{Climate} all Courage: He observes, that the *Portuguese* ^{makes the} being degenerated, were dispossest'd of their ^{Inhabi-} strong places in *India* by a Company of *Dutch* ^{tants} Cowards. Merchants; and that the *Dutch* are now as much degenerated, and may as easily be dispossest'd by others. But as to there being no such thing as Courage among the *Indians*, I must take leave to disagree with *Loubiere* (for no Argument like matter of Fact is) We have seen several of the Natives of *India*, both Friends and Enemies, Sober and not Intoxicated with Wine or Opium, behave themselves with the greatest Courage in the Face of the Enemy, and upon other Occasions. He himself tells ^{Instances} us also, of those who were void of fear, even ^{to the} when they were upon the point of being torn ^{Contrary.} in pieces by Wild Beasts, and speaks of it as of an ordinary thing in that part of the World. He observes also, that a *Siam* se, a *Chinese* or *Indian* will sacrifice their Lives to gratify their Revenge, to avoid a miserable Life or a cruel Death; and were such People bred to Arms and Discipline, we should not find a vast difference between *Europeans* and *Asiatics*. It may be observ'd also, that

They
want Dis-
cipline
more
than na-
tural
Courage.

Mens
Courage
suitable
to their
Educati-
on and
Employ-
ments.

the *Grecians* and *Carthaginians* did not possess the Coldest Climates, and yet we find them severally contending for the Empire of the World. But to come nearer our own Times, we may remember also with what Contempt we once us'd to talk of *Irish* Courage; and yet there were not better Troops in the World than the *Irish*, when they had spent some time in the Service abroad; and of the various Nations the late Confederacy was compos'd of, perhaps it might be difficult to say which of them excell'd in Valour: I Question whether there was any other difference, after they were thoroughly Disciplin'd, than in the Strength and Size of Men and Horses. We may lay it down as a Maxim, that that Body whose Strength is greatest generally carries its point, and that the crying up the Courage of one Nation before another at this Day, is ridiculous. But further to illustrate this matter, and shew that Courage or an Insensibility of Danger (which is much the same thing in an Army) may be obtain'd by time and use, we see Men of the same Town and Village, whose Courage is always suitable to the several Professions they are off; one that is bred to the Water, fears hardly any Dangers on the Water; he that is us'd to Climbing will walk over a Plank a Hundred Foot from the Ground, which shall make a Man of the greatest natural Courage, who is not us'd to such Exploits, tremble: And he that has been us'd to have the Bullets whiz about his Ears for several Campaigns, stands intrepid as if there was no Danger in them, or as if Death was not to be dreaded. This, it must be acknowledg'd, proceeds more from Insensibility, or want of Apprehension of the Danger, than from

from any Justness of Reasoning, even in the Wisest; but where one Man has got above the fear of Death by Philosophising, Ten Thousand have done it by enuring themselves to Dangers, without ever making a single Reflection on the Nature of Courage, or the Reason of exposing their Lives. This Digression may be something of the longest, but I hope the Reader will not think it altogether foreign, when we had so fair an Occasion to treat of Courage in general, and that of the *Indians* in particular. To return,

The *Siamese* are of a small Stature, but well proportion'd, which *Loubiere* imputes to their not being Swaddled and Bound up in their Infancy like our Children; and he apprehends no other Inconveniency from the Womens going without Stays, but their Breasts hanging down to their Girdles, as the Womens of *Siam* do. Their Complexions are Swarthy enough, and the Faces both of Men and Women are of the Broadest, with high Cheek-bones, their Foreheads suddenly contract and terminate in a Point as well as their Chins: They have dark small Eyes, not very brisk, their Jaws hollow, large Mouths and thick pale Lips, and their Teeth dy'd Black; their Noses are short and round at the end, and their Ears large, which they account a Beauty: long Nails growing an Inch or two beyond their Fingers ends, is look'd upon also as an Ornament. They have thick lank Hair, both Men and Women cut so short that it reaches no lower than their Ears, and the Women make it stand up on their Foreheads: The Men shave their Beards, and do not leave so much as Whiskers.

Bathing.

They Bath themselves two or three times a Day, or oftner, and never make a Visit before they have Bath'd ; sometimes they go into the Water as we do, but at others they have Water pour'd on their Heads, which they will continue an Hour together ; they afterwards Perfume their Bodies, and use a sweet Pomatum which makes their Lips look paler than they naturally are.

Habits
of the
Men.

The Habit of a Man of Quality is a piece of Callicoe tied about his Loins, which reaches down to his Knees ; this is call'd the *Pagne*. He has also a Muslin Shirt without a Collar, with a wide Sleeve and no Wristbands, and the Bosom open. In Winter they wear a Breadth of Stuff or painted Linnen over their Shoulders like a Mantle, and wind it about their Arms. The King of *Siam* wears a Vest of Brocaded Sattin with strait Sleeves which reach down to the Wrist, under such a Shirt as is described above, and it is not lawful for any Subject to wear this Vest, unless the King presents him with it. Slippers are worn with picqued Toes turn'd up ; but Stockings they are Strangers to. To the Generals the King sometimes presents a Military Vest, which is button'd before and reaches to the Knees, the Sleeves whereof are wide and come no lower than the Elbows : And either in War or Hunting the Prince and all his Retinue are cloathed in Red. The King wears a Cap in the form of a Sugarloaf, ending in a Point, with a Circle or Coronet of precious Stones about it ; and those of his Officers have Circles of Gold, Silver or Vermilion gilt, to distinguish their Quality, which are fasten'd with a Stay under the Chin. These Caps are only worn in the King's Presence, or when they





Habits of the Siamefe

they preside in Courts of Justice, and on other extraordinary Occasions: but their Slippers are always left off when they enter a Person's House for whom they have any Respect. They have Hats also for Travelling; but very few People will be at the trouble of covering their Heads tho' the Sun shines with that Scorching Heat.

The Women also wrap a Cloth or *Pagne* Womens Habits. about their Middles, which hangs down to the Calf of their Legs: the Men bring up the end of this Cloth strait between their Legs and tuck it into their Girdles, which makes it something resemble a pair of Breeches.

The Women have also another Cloth with which they cover their Breasts, and throw the Ends over their Shoulders; the rest of their Bodies they leave naked, having no Shift on, as the Men have, nor any Covering for their Heads but their Hair.

The Common People go almost naked, and wear neither Shoes nor Slippers.

The Women Bath in the Rivers, and Swim Bathing. as the Men do, but never without their *Pagne* about them, and are much commended by *Loubiere* for their Modesty; and Smutty Songs, he says, are prohibited by Law. Such *Pagnes* as are made of fine Linnen and make a great Habit. Show, and those that are made of Embroidered Silk, are only worn by those the Prince presents them to. The Women wear as many Rings on the three last Fingers of each Hand as they can keep on, and Bracelets or Rings of Gold, &c. upon their Wrists and Ancles, with Pendants in their Ears fashioned like a Pear.

Those who have the Education of the Politens of the Siamese. Youth teach them to express all the Modesty and

and Submission imaginable towards their Superiors, and particularly instruct them not to be too noisy or talkative; for in the King's Court there is always observ'd a profound Silence, and no less in the Houses of Great Men. The *Siamese* are also so cautious of saying any thing that's shocking, that they will not willingly relate a known Truth which they apprehend may disgust any of the Company. They seem desirous rather to learn and be instructed by their Superiors, than rudely to offer their Opinion without being in a manner compell'd to give it. It is reckon'd very Ill Manners to pretend to be wiser than the Company, so far are they from insulting any for their Ignorance. They seldom speak in the first Person here, any more than in *China*; the Words *I* and *You* seem to be banish'd Conversation; and when they speak to Women, or their Superiors, they always use some respectful Epithet, particularly in their Addresses to the softer Sex: They do not only stile her Lady or Princess, but add *Young* to it, of what Age soever she be; it not being imaginable that any of the Sex can with Patience think themselves Old, or which is the same thing, subject to those Infirmities which render them disagreeable to the other. The King's Daughter is called *Young Heaven*, those of less Quality *Young Jewel*, *Young Flower*, &c. a Lady should never hear she is pass'd her Bloom.

Rules of
Civility.

It is reckon'd Insolent to stand before a Person of Quality, or before their Masters, and therefore Slaves, &c. sit upon their Heels, with their Heads a little inclin'd, and their Hands join'd and lifted up to their Foreheads: And in passing by a Superior they bend their Bodies, joining their Hands, and lifting them

towards

towards their Heads, in proportion to the Respect they would pay. When an Inferior makes a Visit, he comes stooping into the Room, then prostrates himself, and remains afterwards upon his Knees; sitting upon his Heels without speaking a Word, 'till the Person he visits speaks to him; for it is a Rule, that the Person of the highest Quality ever speaks first. If a Man of Quality visits his Inferior, he walks upright, and the Master of the House receives him at the Door of the House, and waits on him so far when he goes away, but never farther. The Stranger is always offer'd Betel and Arek when he comes in by the Master himself, and it is presented and taken with both Hands: They treat also with Tea, and sometimes Rice and Fish is brought out. The highest Part of the House is always the most honourable, and no Person cares to lodge under another's Feet. Indeed the *Siamese* have but one Story, but, as has been observ'd, the Rooms of the Palace rise gradually, and the innermost, which are the highest, are ever the most honourable, and though their Houses are built on Pillars, they will never make use of that Part which is underneath. When an Ambassador came from the King of *Siam* to the *French* Court, *Loubiere* tells us some of his Retinue being lodged in a Floor over the Ambassador's Head, they were in the greatest Consternation when they understood they were in a Room above the King their Master's Letter, and ran down, taring their Hair like Madmen, for being guilty of so unpardonable a Crime.

Enter-
tainments

The high-
est Place.

Place and
Postures
to be ob-
serv'd at
Visits.

The Right Hand is reckoned the most honourable in *Siam*, as well as in *Europe*; and that

that part of the Room which is opposite to the Door is esteemed the first Place, and always offered to the Stranger. When a Person comes unexpectedly into Company, it often occasions a general Remove, for every one must sit in the Place appropriated to his Quality ; and the Posture also is different according to the Respect they are to pay. In some Cases they may sit strait, in others their Bodies must bend a little ; sometimes they may advance one Foot, at others both, and sit cross-legg'd ; but if the Person is much inferior to his Company, he must remain upon his Knees, resting himself on his Heels. Before the King they fall upon their Knees, bowing their Faces to the Ground, and lie in that Posture resting upon their Elbows : And a Man would be cudgell'd in any Company who should not observe the Posture prescrib'd him. They never allow of those Familiarities Gentlemen do in *Europe*. Affability to Inferiors, and easiness of Access is looked upon as a sign of Weakness in that part of the World ; and yet some Things which would be look'd upon as the height of Ill-breeding here, are taken no Notice of ; such as belching in Company ; no Man endeavours to prevent it, or so much as holds his Hand before his Mouth on such an occasion. But I presume we are not to understand this of those who are in the King's Presence ; for there we are told it would be unpardonable to spit, or cough, or chew Betel. In other Places they have their Spitting-Pots, because they would not soil the Carpets or Matts they sit on ; but as they use no Handkerchiefs, they do not scruple to wipe the Sweat off their Faces with their Fingers before their Betters.

ers. They have more than ordinary Respect for their Heads, and it is a mortal Affront to touch or stroke them: Nay, even their Cap must not be used too familiarly; but when a Servant carries it, it is put on a Stick above his Head, and hung upon the Stick, when the Master stands still, having a Foot for that Purpose; for, as has been observed, the Cap is a Badge of Authority, and not worn but on solemn Occasions. They shew their Respect also, by lifting their Hands to their Heads; and therefore when they receive a Commission, or but a Letter from one they have a Respect for, they first hold it up to their Heads, and sometimes lay it upon their Heads, as Mr. Loubiere tells us, he did the King of Siam's Letter sent to the French King, when he received it, in Conformity to their Customs; and that Ambassador observes, that the French King having admitted the Siamese Ambassador to his Audience standing, the French were permitted also to stand at their Audience in Siam, and were not obliged to sit upon their Heels after the Custom of that Country.

When they salute *en passant*, 'tis with both Hands joined together lifted towards their Head, or the right Hand at least. Whenever they answer any thing the King says to them, it is introduced with the usual Preface, *viz. High and mighty Lord of me thy Slave, suffer me to take thy Royal Word, and fix it in my Mind, and preserve it on the Crown of my Head.* An infinite Number of other Ceremonies and Rules of Behaviour are prescrib'd them, but this is sufficient to give the Reader a tolerable Notion of that People.

Diver-
sions.

Amongst their Diversions, Hunting the Elephant is one: The Male is taken by leading a Female Elephant into the Wood, who with her Noise entices him to a narrow Strait between two high Banks of Earth, fortify'd with the Bodies of Trees; and the Place gradually grows less and less, 'till the wild Elephant is so wedg'd in that he cannot turn himself; then the Huntsmen contrive to hamper his Legs with great Ropes, and bring two or three tame Elephants who compel him to march between them, and by fair or foul Means in a few Days he is content to submit to Discipline.

There is another way of surrounding the Elephants with Fire, to drive them into the Snare; but this will be described in the History of *Ceylon*.

Mock-
Fights.

They have Mock-fights with Elephants; but they are kept at too great a Distance to hurt one another; and they neither expose the Lives of Men or Beasts at *Siam* by way of Sport.

Cock-
fighting.

They were great Lovers of Cock-fighting; but the Priests have procured an Order to prohibit it, looking on killing of a Cock as little less than Murder, and threatened the Promoters of this Sport, that they should be bastinadoed with Bars of Iron in the other World.

Comedies
&c.

They have also the Diversion of Comedies, Rope-Dancing, and Tumbling; and their Tumblers *Loubiere* thinks to be some of the best in the World.

Festivals.

A Festival is celebrated annually, when the Waters begin to retire, they go out in their Barges in the Evening, and the whole River is covered with floating Lanterns made of

of painted Paper ; and they return Thanks for several Nights together, for that Fertility which the Waters bring with them. They also make another magnificent Illumination to express their Gratitude to Heaven for the Fruits of the Earth after Harvest, and not only their Barges, but their Houses and Streets are all illuminated, and several curious Fire-works are made on these Occasions.

The *Siamese* also, as well as some other Eastern People, are fond of that boyish Diversion of flying the Paper-Kite. The King of *Siam*, *Loubiere* tells us, comes Abroad every Night, during the two Winter Months, to see the flying of this Kite with a Lantern ty'd to it, and his Mandarins take it by turns to hold the String.

There are three other kinds of Diversions which *Loubiere* mentions, namely, the *Cone*, the *Laycone*, and the *Rabam*. The *Cone* is a Figure-Dance, at which they use a Violin, and some other Musical Instruments; those who Dance are Arm'd and Mask'd, and seem to be acting a Fight rather than a Dance, and their Masks represent the Figures of Monstrous Beasts or Devils. In the *Laycone* the Actors reciprocally sing Verses containing the Histories of their Country, and all the Actors are Men. The *Rabam* is a double Dance of Men and Women, not Martial but Gallant, and they have all of them long false Nails made of Copper; they sing in the Dance, which is only a simple slow March without any high Motion, but with a great many Contortions of the Body and Arms. Those who dance in the *Rabam* and *Cone* have high gilded Paper Caps in the form of a Sugarloaf,

and those Persons who act in the *Cone* and *Rabam* always perform at Funerals; those who act at the *Laycone* perform their parts at the Dedication of their Temples, when a new Statue of their *Sommona Codom* is set up: At this Festival also there is the Diversion of Wrestling and Mock-Fights and Races with Oxen that run round a Ring; sometimes only one Ox runs against another, each of them being led by a Man who runs on Foot; but most commonly they run a Yoke of Oxen fasten'd to a Plow, which run against another Yoke, and a Person holds each Plow so that it does not touch the Ground. They do not stand together, but opposite to each other and looking different ways, being half the Compass of the Circle asunder, and that Yoke of Oxen which gains ground of the other after a certain number of Rounds, wins the Plate.

Races of
Oxen.

Rowing
Wagers.

Gaming.

One of the most common Diversions among them is the Rowing for Wagers upon the Rivers in their Barges, being very expert at the Oar from their Youth. They love Gaming also to such a degree that they will play away their own Liberty and their Childrens; one of their chiefest Plays is Chess, which is not very different from ours; but they do not play either at Cards or Hazard.

New and
Full
Moons
Holydays

The New and Full Moon are Holy Days, or rather Days of Fasting; for neither Priests or People Eat any thing in the Afternoon of those Days: The People also then abstain from Fishing, not that they are oblig'd to cease from their Labours on these Days; but it seems Fishing is not deem'd an Employment altogether innocent. The People also at these times present their Alms, or rather Offerings to the Priests in their Convents,

con-

consisting of Money, Linnen Cloths and Cattle, if they be dead Cattle the *Talapoins* eat them. Besides these Holydays of the New and Full Moon, there is a Feast observ'd, which *Lou-biere* takes to be the Feast of the Dedication of their respective Temples, but is not positive in it: On all Holydays the People assist in their Best Cloaths, and as a great Act of Charity release some Wild Animals, which they buy of those that take them. Their Offerings are presented by the Priest to their Idol, who either holds it in both his Hands before the Shrine or lays it upon the Altar, and some time after it is converted to the Priest's Use: lighted Tapers are sometimes offer'd, but never any Bloody Sacrifice, the killing of Animals being prohibited them. Releasing Animals deem'd an Act of great Charity.

The principal Food of the *Siamese* is Rice Diet. and Fish; the Sea affords them good small Oysters, Turtles or Tortoise and Lobsters, and several other Excellent kinds of Fish unknown in *Europe*: They have also great plenty of River Fish, especially Eels, but they make no great Account of them. *Balachau*, which is made of small Fish, corrupted and reduced to a Mash, has been already describ'd in *Tonquin*, and is in much Esteem amongst them.

They choose to eat dry'd Salt-Fish, tho' it stinks, rather than Fresh; nor will they refuse Rats, Mice, Locusts, Lizards, or almost any Insects, any more than the *Chinese*.

A Pound of Rice will serve a *Siamese* a Provisions whole Day, which may be bought for a Far- cheap. thing, and with as much Salt-Fish as he can purchase for a Farthing more he is very well satisfy'd, and a Pint of Arack or Spirits is not Arack. worth above Two Pence; so that the meaner sort of People having but little Care to take

take for a Subsistence, nothing but Singing is heard in their Houses of an Evening.

Their Sauces are made only of Water, with a little Spice, Garlick and Sweet Herbs, or Cupi made of decay'd Shell-fish, the same with the Nukemum of *Tonquin*.

They have neither Olives or Eating Oil but what is made of Coco-Nuts, and that is hardly Eatable by Strangers when it has been kept any time, however the Natives use it on all Occasions: It is fitter for Lamps than any thing; and *Loubiere* very well observes, that when Travellers represent things as good and excellent; great regard must be had to the Judgment or Taste of the Person who makes the Relation, or we shall be in danger of entertaining very wrong Notions in many Instances. He justly observes also, that there is nothing, how Nauseous soever, but Custom will render it tolerable if not pleasant; and those things which we were once fond of, by using our selves to a different Regimen become Nauseous.

Milk.

They Milk the Female Buffalo, and this Milk, 'tis said, affords more Cream than Cows Milk; but they make no sort of Cheese, and

Diet.

very little Butter: They seldom eat Flesh, but when they do they choose the Guts and Intestines and what is most Nauseous to us, and Insects are their only Roast-meat.

Poultry.

Their Land Fowls and all their Butchers Meat is tough and dry; and the *Europeans* themselves who inhabit *Siam*, in time leave off eating them.

Grapes.

There are no good Grapes at *Siam*, those that are planted in the King's Garden at *Louvo*, produce a poor small Grape of a bitterish Taste.

River

River Water is their Ordinary Drink, there *Liquor.* being few Springs in the flat Country, which is most inhabited, and they love to drink it perfum'd; it is not wholesome until it has stood to settle some Days, according to the height of the Inundation: When the Waters retire, their Streams are fill'd with Mud, and the Water cannot be drunk without standing in Jars Three Weeks or a Month; it occasions Disentries and other Diseases in those that drink it fresh taken up: The Water the King of *Siam* drinks is taken out of a great Cistern which stands in the Fields, and is continually guarded by Soldiers: There is also a great Pond or Bason of about Three Leagues in Circumference, near the *Louvo*, which they call the Rich Sea, where the Rain Water is preserv'd; of which also the King drinks sometimes; it being deep and settled, the Waters are accounted very wholesome.

The People of the City of *Siam* drink Tea *Tea.* at their Entertainments, and use it also as a Remedy against the Headach: After Five or Six Cups they will go to Bed and Swear off an Ordinary Indisposition; and Sudorificks, it seems, are their general Remedies.

They drink their Tea with little bits of Sugar Candy in their Mouths, but put no Sugar into the Dishes.

Tea may be made with Cold Water, *Loubiere* Cold Tea observes, and advises Cistern Water as the best to make it with, whether boil'd or cold.

The *Siamese* will drink Wine or Strong Drink freely when they can come at it, notwithstanding their Religion forbids it; but their Country affords no strong Liquors except A-rack, which they distil from Rice, and Toddy, which is drawn from the Coco-Tree.

The

The *Moors* at *Siam* drink Coffee, the *Portuguese* Chocolate, and the *English* Arack Punch, as Mr. *Loubiere* observes, here and all over the East ; which our Countrymen understand the making of so well, that they will excuse the omitting *Loubiere's* Receipt for it.

The *Siamese* admire Fruit of all things, and eat it all day long ; but they have none of the Fruits known in *Europe*, unless Oranges, Lemons, Citrons and Pomegranets ; they have also Bonano's or *Indian* Figs : These and the Oranges of one kind or other continue all the Year, but the other Fruits have their Seasons.



CHAP. IV.

Treats of their Trade, Manufactures and Mechanick Arts, Coins, Weights and Measures, and of their Shipping and Navigation.

King engrosses the Trade. **T**HE King engrosses most part of the Trade of the Kingdom to himself, and even descends to Sell Goods by Retail in Shops by his Factors.

He sells to his Subjects all their Cotton Cloths, which is the common wear of that People ; he claims all the Oar in the Mines, which he sells to Foreigners : His Subjects are oblig'd to Sell him all their Ivory and Arack, which he disposes of to Foreigners ; Saltpetre, Lead and Sapan Wood also belongs to the King, and Gunpowder, Sulphur and Arms can only be had at the King's Magazines.

He

He sometimes also agrees with the *Dutch* to sell them all the Skins and Furs the Country affords at a certain Price ; and thereupon his Subjects are oblig'd to sell them to him first : But Brown Sugar, Sugar Candy and Ambergreece Merchants may deal with his Subjects for, without Restraint.

Formerly, not less than a Thousand Vessels ^{Trade} annually Traded to *Siam*, there are now hard-ly any but a few small *Dutch Barques* ; none care to deal with the King, who will make his own Terms ; and as the natural Product or Manufactures of the Kingdom are not very considerable, and Foreigners have not the Liberty of Trading with one another, or with the Natives till the King has had the Preference of all the best Merchandize, it is not very Advantageous Trading thither ; and had the Natives of *Siam* a full Liberty of Trade, yet are they so oppress'd by the Services and Impositions that are exacted of them, that they have hardly Money enough in many Provinces to furnish themselves with Necessaries, much less to lay out in Trade : Nor does the Money that is raised by Taxes circulate, but great Part of it is hoarded up by Money the Prince and his Grandees ; and if inferior ^{bury'd} People have any, they are forced to bury it ^{and hoard} ed up. to conceal it.

Here are no particular handicraft Trades, but every Man understands something of all ; for the ^{Manufactures and} King employs half his Subjects for six Months ^{Mecha-} in the Year in any Business indifferently, and ^{nick Arts;} if any Person should be perfectly ignorant in what he is set about, he would suffer the Bastinado. On the other hand, none endeavour to excel for fear of being retain'd in the King's Service all their Life-time. Another Thing

which is a Discouragement to their Industry, is the Tyranny of the Government, which will suffer no Man to enjoy a Fortune, if he should acquire one, but seizes on his Effects, whenever he is thought to be rich. They are indifferent Carpenters ; but as they have no Nails, fasten their Work well enough with Pins. They know how to burn Brick, and make the hardest Cements, and are not unskilful in Masonry. They know how to cast Metals, and cover their Idols, which are monstrous Masses of Brick and Lime, with Plates of Gold, Silver, and Copper. They cover also the Hilts of Swords and Daggers, and several of the King's Moveables, with these Plates ; but they neither know how to polish or set precious Stones.

They know how to beat Gold, and can gild a Vessel tolerably well. They make use only of Cast Iron, being very bad Forgemens. Their Horses are never shod ; and they have but poor Saddles and Accoutrements, not having the Art of tanning Leather yet, they make a little ordinary Cotton Cloth, and paint it very coarsely. They make no kind of Stuffs, either of Wool, Silk, or Tapestry ; but they embroider well enough. They have not the Art of Painting in Oyl, and delight much in monstrous Figures. They affect an Extravagance in Painting, it is said, as we do in Poetry, and represent Animals that never were ; and give Men impossible Proportions after the Manner of the *Chinese*.

European
Artists
Encouraged.

All *European* Artists and Handicrafts are very acceptable to the *Indian* Princes ; but tho' they give them great Encouragement while they stay, a *European* is seldom permitted to bring much out of their Service.

The

The usual Employment of the common People is Fishing, and those who have any Stocks follow Merchandize ; but the King reserving almost all the Advantages of foreign Trade to himself, it is difficult for a Subject to raise a Fortune. It is observable also, that that Simplicity of Manners, and Neglect of Superfluities, so remarkable in the *Siamese*, restrains them from following several Mechanick Arts and Employments in which the *Europeans* busy themselves.

As to the Retail Traders in Shops and Markets, such is the Honesty of the *Siamese*, Honesty *Loubiere* informs us, that the Seller hardly of the Si- counts the Money he receives, or the Buyer mese. the Goods he purchases by Tale ; and when they observe the *Europeans* buying every little Thing with great Caution, they laugh at their abundant Care.

Their Markets begin at Five in the Even-Markets. ing, and last till Eight or Nine at Night.

They use no Ell, but buy Muslin and Lin- No Mea- nen by the Piece. sure for

Those are very poor who buy it by the Cloth. Ken or Cubit, for which they have no other Measure but their own.

They have however a Fathom which they Fathom. use in Building, and in Measuring their Roads and Canals, which is the Length of a *French Toise* within an Inch ; and the Roads are mark'd with a Stone at every Mile's End.

They use the Coco-nut-shell as a Mea- Measure sure for Grain and Liquors ; but as these for Grain Shells are very unequal, they measure the and Li- Capacity by the Number of *Cori's*, or Shells quors. they hold, which we call Blackamoor's Teeth, and serve for small Money at *Siam*. Some Coco's hold a thousand *Cori's*, some five hun-

dred, and so more or less. They have also a kind of Wicker Measure, call'd a Sat, with which they measure Corn, and a Pitcher for Liquids; but as there is no Standard for these, the Buyer sometimes measures the Capacity of them by his Coco-shell. Nor are their Weights more certain than their Measures; Pieces of Money are their usual

Weights. Weights, and they are often false or light.

Coins.

They have but one sort of Silver Coin, call'd a Tycall; they are all of the same Fashion, and have the same Stamps; but some are less than others: They are of the Figure of a Cylinder, or Roll bent both Ends together, and have a Stamp on each side, with odd Characters, the Meaning of which our Travellers can give us no Account of; those on one Side are included within a Ring, and those on the Reverse within a Figure of the Shape of a Heart.

Tycall.

The Tycall shou'd weigh half a *French Crown*, and is worth there three Shillings and three Half-pence. They have no Gold or Copper Money: Gold is reckon'd among their Merchantable Commodities, and is twelve Times the value of Silver.

Cori's.

Those Shells call'd *Cori's* serve to buy little Matters; they are found chiefly at the *Maldiva Islands*, to the South of *India*, and are current in all Countries thereabouts; they differ in their Price as they are plentiful or scarce; but the Value of them at *Siam* is generally eight hundred for a Penny.

The principal Trade of the *English* in this Country is driven at the Port of *Malacca*, in the Possession of the *Dutch*: Hither the *English* send two or three Country Ships yearly from the Coast of *Chormandel* and Bay of *Ben-*
gal,

gal, with Callicoes, flight Silks, Opium, &c. and make profitable Returns in Canes, Rattans, Benjamin, Long Pepper, Sugar, Sugar-candy, Sapan Wood, and sometimes Gold may be had at a reasonable Rate ; but this is a Trade prohibited by the *Dutch*, and carry'd on by the Connivance of the Governor, Council, and Fiscal. And 'tis observ'd, that the Magistrates and principal Officers in the *Dutch* Settlements, being most of them Friends or Relations of those who compose the State, and sent Abroad to make their Fortunes, will deal almost with any People to enrich their private Families, notwithstanding the Prohibition of the Company to the contrary. And were it not for this general Connivance of the *Dutch* Officers, almost all over the *Indies*, the Trade of the *English* and other Nations would be much more inconsiderable than it is. For the *Dutch* have fortify'd and planted Garrisons in all Parts of the *Indies* where it will countervail the Charge, and and where it will not they have their Guard-ships to prevent the Natives dealing with other People. 'Tis a common Thing with them, to pretend they have bought up all the Pepper, or other Merchandize, that such a Country has to dispose of, to prevent Foreigners going thither ; when there has never been any such Contract ; and under Pretence of guarding the *Maylay* Coast from Pyrates, they will lie before their Ports, and restrain them from dealing with any but themselves : So that great Part of that Trade we have in the *Indies*, is either at second Hand from the *Dutch*, or only their Leavings, and consists in such Things as they do not think it worth while to meddle with. The *Dutch*

are also so strong in Shipping in this Part of the World, that in Countries where they have no fortify'd Towns or Garrisons, they will block up the Harbours of the most potent Prince in *India*, and compel him to accept of such Duties as they think fit to pay him ; while other *Europeans* are forced oftentimes to submit to such Terms as are imposed upon them.

But to return to *Malacca* : Mr. *Lockyer* has given us the following Account of their Weights and the Prices Goods bore there in the Year 1704.

The Weights, he says, are 16 Mace to 1 Buncal of 1 Ounce 9 Pennyweight 12 Grains Troy ; 100 Catty are a Pecul of $137\frac{1}{2}l.$ is $5\frac{1}{2}l.$ larger than the common *China* Pecul, and 3 Pecul are a Bahar.

Price Currant July 1704.

	RixDolls.	Sk.
Allum per Pecul	02	06
Aquala Wood ditto	50 to 150	00
Benjamin Head ditto	50	00
Benjamin Foot ditto	14	00
Canes per Mille	60	00
Copper per Pecul	24	00
Costaes Bengall per Corge	100	00
Gobars fine ditto	70	00
Gold Acheen per Buncall	24	00
Gold Bencallis ditto	24	00
Gold China ditto 93 $\frac{1}{2}$ Touch	24	06
Gold China in Shoos 94 Touch	25	00
Long Pepper per Pecul	05	02
Lungees Bengall per Corge	12	00
Lungees Fort St. David ditto	14	00
Lungees Madrafs ditto	15	04
Morees Blue ditto	35	00
Morees fine ditto	60	00

Morees

RixDolls. Sk.

Morees ordinary ditto ———	30	00
Mulmuls ordinary ditto ———	65	00
Nillaes ditto ———	35	00
Nutmegs preserv'd per 100 ———	05	00
Opium per Chest ———	3 12	00
Putchuck or Costus dulcis per } Pecul ———	15	00
Quicksilver ———	80	00
Rattans per 100 Bundles 14 } Foot long ———	16	00
Romals Bengall ordinary per } Corge ———	26	00
Romalls Mechlepatam dito ———	40	00
Sago very cheap ———	00	00
Silks from China about 28 per } Cent. Profit.		
Sugar per Pecul ———	03	00
Sugarcandy ditto ———	05	00
Syrasbes per Corge ———	48	00
Taffaties Bengall ditto ———	60	00
Tappees 4 to 6 Coveds long ditto	10	00
Tappees fine ditto per Corge ———	22	00
Tepois coarse ditto ———	22	00
Tepois fine ditto ———	35	00
Tutanaque per Pecul ———	7 to 09	00
Tyn per Bahar ———	40	00

To this Account of the Trade of *Malacca*, I shall subjoin a further Description of the Place and Inhabitants, extracted chiefly from Mr. *Dampier* and Mr. *Lockyer*, who were both upon the Place.

A Further Account of the Town and Inhabitants of *Malacca*.

The Town of *Malacca* stands on a low Level Ground, close to the Sea-side: On the East-side of the Town there is a River, which at a Spring Tide will admit of small Vessels; and on the East-side of this River stands a strong

strong Fort, between which and the Town there is a Communication by a Draw-Bridge: This Fort is built at the Foot of a little steep Hill, and is of a Semicircular Form, like the Adjacent Hill : The Walls are founded on a Rock, very thick, and are carried up to a considerable Height ; and the lower part of them is wash'd by the Sea at every Tide : On the other side of the Hill, there is a large Moat cut from the Sea to the abovesaid River, which makes it an Island ; and that part next the Land is stockaded with great Trees : On the Hill, stands one little Church which serves the *Dutch* Inhabitants ; and it is to be presum'd, the *Portuguese*, who are pretty Numerous, may have a Chapel in the Town ; but Travellers do not mention any Temple for the rest of the Inhabitants.

In the Town there are between Two and Three Hundred Families of *Dutch*, *Portuguese*, *Chinese* and *Moors*, and two or three great *Armenian* Merchants. The *Chinese* have the best Shops, which are fill'd with the Manufactures and Produce of their Country, and such other Goods as there is any demand for there : The Houses in the Town are generally built with Stone, and the Streets are wide and straight, but not pav'd : The Native *Malayans*, who inhabit the Suburbs, live in poor mean Cottages, and are kept in great Subjection by their haughty *Dutch* Masters ; but 'tis observ'd, they still retain a desperate Sullenness in their Looks ; and the *Malayans* of the Neighbouring Provinces, have frequently Reveng'd themselves on the *Dutch*, for the Tyranny and Oppression exercis'd on them, and that Restraint the *Hollanders* put upon their Trade all along the *Malayan* Coast by their Guard Ships, inso-

much

much that it is very difficult for this People to trade with any but the *Dutch*.

The Town of *Malacca* is healthful, considering the Climate, and is neither subject to the hot Winds of the Coast of *Chormondel*, or those chilling ones in *Sumatra*. It is not a Place of any great Trade at this Day; but as the *Dutch* are Masters of the Streights of *Sunda* to the South of *Sumatra*, and this Town gives them the Command of the Streights which bear the Name of *Malacca* to the North; while they are in Possession of this Place, they have in a manner the Trade of *China* and *Japan* in their Hands, and can exclude any other Nation from it they happen to be at War with. Indeed Ships may pass the Streight of *Malacca*, without coming within the Reach of the Guns of their Forts; but then they have Guard Ships there ready to intercept their Enemies; and they actually make the *Portuguese* pay a Toll for every Ship that passes by at this Day, as the *Portuguese* formerly served them. And it is observ'd, that this Town is naturally so strong, that the *Dutch* could never have taken it, if the *Portuguese* had not been frightened out of it.

The Shipping of the *Siamese* is very inconsiderable. The King has only five or six Shipping; small Ships which he uses to Trade with, and mans with *Europeans*, and sometimes he sends them to make Reprizals on his Neighbours who have injur'd him; but his Captains at Sea as well as Land, have Orders to kill no Body. He has also forty or fifty Gallies, mann'd with about sixty Men each, which are of some Service in the Gulf of *Siam*, in a smooth Sea, but of no great Use elsewhere.

Barges.

They have very fine Balons or Barges in their Rivers, sixteen or twenty Foot long, and yet made out of the Body of a single Tree. They first hollow the Tree, and then by the Heat of the Fire enlarge the Capacity of it; after which they raise the Sides with a Board, and make both Head and Stern very high, adorning them with Sculpture, and Gilding, and Mother of Pearl.

These Barges are no wider than two Men may sit cross-legg'd on a Bench by one another: There are sometimes Forty *Pagayeurs*, or Rowers, to one Barge, rang'd two and two with their Legs a-cross upon Planks; they sing as they row, and keep an exact Time in every Motion: The Steersman stands in the Stern, and steers with an Oar; and an Apartment for the Company is built with Bambou in the middle of the Vessel; the several Orders of Mandarins are distinguished by the Workmanship or Colour of their Barge. If any of them are upon the Water when the King comes by, all the Mandarins prostrate themselves in their Barges, and not a Barge stirs 'till the King is out of Sight. As their Vessels are very narrow, and row'd by abundance of Hands, they go with an incredible Swiftnefs even against the Stream.

C H A P. V.

Treats of the Nature of the Soil, Husbandry, and Gardening, Plants, Animals, and Minerals; and shews the manner of Travelling in this Country.

THEIR Soil has been gradually form'd ^{Soil:} by the Clay, and other Earth, which the Floods wash down from the Mountains; they have very little stony Ground, and there is hardly a Flint to be found in the Country.

It is the Mud which the River leaves behind which makes the fertile Earth, as far as it extends: All the higher Grounds are dry'd and burnt up by the Sun, soon after the Rains are over; and tho' their Lands some of them are naturally fruitful, yet they are so subject to Droughts, Insects, and other Inconveniencies, that they are sometimes depriv'd of their Harvest several Years together, and such Years are generally succeeded with pestilential Distempers.

Upon the Land which the Inundation does not reach, they sometimes sow Wheat, and water it like a Garden, by little Channels cut through the Fields: They have two Crops yearly, but not on the same Ground.

They plow with Oxen and Buffaloes, and guide them with a Rope run through their ^{Tillages:} Nose.

Their Plough is plain and without Wheels; they have a Shar and a Staff to hold it by, and it is not much unlike our Foot-Ploughs in other Respects, only instead of Nails, the Pieces are fasten'd together with Thongs and Pins.

They tread out the Rice with Cattle, instead of thrashing it; and to get the Dust and Chaff out, they pour it down by degrees from some high Place, and the Wind separates the one from the other; but the Rice having still a hard thick Skin about it, they beat it in a Wooden Mortar to get off this Skin, and make it fit for Boiling.

The *Siamese* prepare their Lands for Tillage when the Floods have sufficiently moisten'd the Earth: They plant their Rice before the Waters come to any height, and as the Water encreases slowly, the Rice keeps pace with it; so that the Ear is always above the Water; and when the Water retires, they reap their Harvest, and sometimes go in Boats to cut it, while the Waters are upon the Ground.

They sow Rice also in several Parts of the Kingdom which are not overflow'd; and this is reckon'd better relish'd, and will keep longer than the other; but they are forced to feed these Fields constantly with Water, while the Rice is growing, from Ponds and Basons which lie above them.

The King of *Siam* antiently set his Hand to the Plough on a certain Day every Year, as his Neighbours of *Tonquin* and *China* also did; but this Ceremony is now annually perform'd by an Officer in his Majesty's Room, when a great Sacrifice is made to *Sommona Codom* their God, and he is implor'd to be propitious to their Labours.

Gardens. The *Siamese* cultivate their Gardens no less than their Fields, and have Pulse and Roots; but for the most Part different from ours: They have also Garlick, Potatoes, and Radishes in them, but no Onions, Carrots, Turnips,

nips, or Parsnips, or any Colworts or Lettice, or any Herbs of which our Salads are compos'd: Cucumbers they have here, which, *Loubiere* observes, are much more innocent than ours, People eating freely of them without any Inconvenience; and the Garlick, he says, loses much of its Rankness in this hot Country.

After the Time of the Inundation, they cover the Plants in their Gardens from the heat of the Sun, as we do from the Cold.

The *Siamese* have none of the Fruits known Fruits. in *Europe*, except Oranges, Lemons, Citrons and Pomegranets; the Oranges of one kind or other continue all the Year, but most other Fruit has its Season: They have also *Indian* Figs, Bananoes, Goyvaes, Jaques, Durions, Mangoes, Mangostans, Tamarinds, Annanas and Coco-Nuts; they abound also in Pepper and Sugar-Canes, and great part of their Food consisting of Garden Stuff, their Kitchen Gardens lie for several Leagues together upon the River *Menan* between *Bancock* and *Siam*. *Loubiere* observes of the *Indian* Fruits in general, that they have so strong a Taste and Smell, that few Foreigners like them till they have been us'd to them.

As to Flowers, they have the Tuberose, Flowers. Gilly Flower, and some few Roses; but they have much less Scent than in *Europe*: They have also some *Jasamine*, *Amarinthus* and *Tricolets*, but no other *European* Flowers; tho' they have others peculiar to the Country, agreeable enough for their Beauty and fine Smell; but 'tis observable, that some of them smell only in the Night-time, the Heat of the Day entirely destroying the Scent.

The Hilly part of this Country being almost *Wood*, wholly uncultivated, is cover'd with Woods; but

Bambou
strikes
Fire.
Sugar in
it.

Trees.

but the Tree, or rather Reed, of the greatest use amongst them is the Bambou, which grows chiefly in Marshy Soils, and like Reeds and Sedge, is found on the sides of Ponds and Rivers: It appears also not unlike them when it is young, but grows to a prodigious bigness, and hardens so, that it may be apply'd to any use: When it is green and tender they pickle it for Sauce. It is hollow, and the Shoots are separated by Knots; it has Branches and Thorns which our Reeds have not, and each Root shoots out several Stems, so that nothing is thicker or more difficult to pass than a Forest of Bambou; and the more so, because the Wood is hard and difficult to cut, tho' nothing will cleave easier: The *Siamese*, 'tis said, strike Fire with it; and it has, like other Canes, a Sugary Pith.

They have Timber fit for building Ships and for Masts, but their Cordage is made of the Skin or Husk which covers the Coco-Nut, whose Fibres are twisted like a Thread.

They have also Timber for Houses and Wainscotting, and a Wood that will not Cleave, call'd *Wood-Mary* by the *Europeans*, and said to be very proper to make Ribs of Ships. They have another Wood, which for its lightness and colour, is thought to be Fir by some; but *Loubiere* observes, that it takes the Workman's Chissel so many different ways without splitting, that he thinks we have not the like in *Europe*.

The *Siamese* have Cotton Trees in great plenty, and another which yields Capoc or Cotton-Wool extreamly fine, but so short that there is no spinning of it; and therefore 'tis us'd in stuffing Mattresses and Pillows: They extract also an Oil from some of their Trees,
which

which they mix with their Cements ; and there are other Trees which yield Lacquer and Gums : Cinamon Trees also are found here, inferior only to those of *Ceylon* ; and they have the *Sapan* and other Woods proper for Dying.

The Lignum Aloes or Aquila may be had here also, but it is not so good as that in *Cochin-China* : This Wood is found only in little pieces in the rottenest part of the Tree, and every Tree of the same Species has it not ; but it requires a very tedious search to find it.

Of their Elephants I have spoken under another head : They have few Horses, Sheep or Goats, and those not good Eating any more than their Oxen and Buffaloes ; the latter are kept chiefly for Tillage : Their Hogs are small but fat, and the wholesomest Food that is eaten : Hares are scarce, and there are no Rabbits. Beasts.

A Cow is not worth more than Ten Sols in the Country, and about a Crown in the City of *Siam* ; a Sheep four Crowns, and a Goat three ; a Pig seven Sols, Hens twenty Pence a Dozen, and Ducks a Crown a Dozen ; Venison is not wanting, tho' a great deal is destroy'd by wild Beasts : The Inhabitants kill Deer only for their Skins, which are sold to the *Dutch*, and carry'd by them to *Japan*.

Ducks are plentiful and very good ; Pea-cocks and Pidgeons are wild here ; Their Partridges are Grey, and both Pidgeons and Partridges perch upon Trees to avoid the Inundation : They have excellent Snipes, and their Turtle Doves have a variety of gay Plumage, and they have Parrots and other small Birds : Wild Fowl there is in abundance, for the Natives will neither kill nor take them ; Fowls.
but

but the *Moors* have *Faulcons* which they bring from *Persia* to fly at the Game.

Birds.

Most of the Birds of *Siam*, 'tis observ'd, are beautiful to look upon, but unpleasant to hear; there are several that will imitate the Voice, and all have some cry, but none have any Harmonious Notes.

There are also Sparrows, Crows and Vultures in *Siam*; the Sparrows are so tame that they come into the Houses and pick up the Insects, and the Crows and Vultures are as tame, being fed by the People out of Charity; and if we may believe *Loubiere*, they give their Children to be eaten by these Fowls, if they dye before they are Three Years Old: It is so far from being thought a Curse in this Country to have their Carcasses devour'd by Birds of Prey, that, next to Burning, this is deem'd the most honourable Burial.

Insects abound in *Siam*, such as Lizards, Snakes, Scorpions, Millepedes, &c. and their Ants and Gnats are extreamly troublesome; the Ants will pierce through the very Covers of Books, which obliges the Missionaries to wash them over with Varnish, and this preserves them: These Ants, to avoid the Inundation, make their Nests and lay up their Magazines on the tops of Trees; there are a multitude of Insects in their Waters also unknown to us; and they have a Shining Fly like a Locust, which gives a considerable Light in the Dark; but these are kill'd or driven away by the North Wind, when the Rains cease.

Rich
Mines
here for-
merly.

This Country, generally deem'd the Golden *Chersonese*, *Loubiere* observes, was antiently Rich in Mines, and the great number of Idols and other Cast Works that are found amongst them,

them, as well as the old Pits that are daily discover'd here, shew that there have been more wrought than there are at present: The great Quantity of Gold with which their Images, and the Walls and Roofs of their Temples are adorn'd, make it evident also that a great Quantity of that Metal has formerly been extracted out of their Mines.

However, the late King, who Reign'd ^{None at} *Anno* 1688. our Author tells us, had not been ^{present} able to discover any considerable Vein of ^{open'd} Gold or Silver that was worth the working, ^{that are} altho' he had employ'd several *Europeans* in the ^{consider-} search, and particularly a *Spaniard* who had been concern'd in the Mines of *Mexico*; that after all their Pains, they had been able to find only some inconsiderable Mines of Copper, intermix'd with a little Gold and Silver. Mr. *Vincent*, a *European* Physician, lately directed them to a Mine of good Steel at the top of a Mountain, which had been formerly open'd; he shew'd them also a Mine of Chrystal, one of Antimony and another of Emeril, with a Quarry of White Marble. The same Mr. *Vincent* acquainted our Author, that he had found a Gold Mine which he believ'd to be very Rich; but he did not discover it to the King. He assur'd him also, that several of the *Talapoins* and others came secretly to him, to learn how to purify and separate Metals, and brought him Specimens of very Rich Ore. Their Mines of Tin and Lead, ^{Tin and} the *Siamese* have long improv'd from very ^{Lead.} plentiful Mines: this Tin is but meanly purify'd, however they make the Tea Boxes and Canisters of it which come from *India*.

Load-
stone.

Near the City of *Louvo* there is a Mountain of Loadstone, and another in the Island of *Fonsalam*, which lies on the *Malacca* Coast in the Bay of *Bengal*; but the latter loses its Virtue within 3 or 4 Months.

Precious
Stones.

There is found also some Agate, Sapphires and Diamonds in their Mountains; but the King's Officers seizing things of this nature to his Majesty's Use, the People have no Encouragement to search for them.

Way of
Travel-
ling.

Besides the Elephant, they have the Ox and Buffaloe to ride on; but they use neither Horses, Asses or Mules: The *Moors* have some Camels which are brought from other Countries; they use the Female Elephants chiefly for Carriage; the Males are train'd to the War: Every one is at liberty to Hunt Elephants, and take them to use, but not to kill them.

Chairs.

Their Chairs which they Travel in, are plac'd on a kind of Bier, and carried by Four or Eight Men on their Shoulders, one or two to each Pole, and others run by to be ready to relieve them: Those Chairs have sometimes a Back and Arms like our Dressing Chairs; and sometimes are only encompass'd with a Rail or Ballister about half a Foot high; they are generally open at top, and the *Siamese* sit Cross-Legg'd in them.

It is only some few of the Great Men whom the King suffers to ride in Chairs; and the *Europeans* are permitted the use of Palanquins or Couches carried on Mens Shoulders, with a Canopy over them.

C H A P. VI.

Treats of their Learning, Honours, Language, Characters, History and Chronology.

WHEN their Children are 7 or 8 Years ^{Educa-} old, they send them to a Convent of ^{tion.} *Talapoins* or Priests, where they take the *Talapoins* Habit on them, but quit it again at pleasure: They are subsisted here with Food sent them by their Friends; and those that are of good Families have a Slave or two to attend them.

They are taught Writing, Reading and A-Their rithmetick; they learn also the *Balie* or Court Learning Language, and some Principles of Morality, with the Mysteries of their Religion; but are not instructed in their Laws or History, or any speculative Science.

They Write from the Left Hand to the ^{Writing.} Right, as in *Europe*, and have an Alphabet consisting of a few Letters both for the *Balie* and *Siamese* Language; but there depends a great deal upon the Accent or Tone of the Voice here, as well as in *China*; and lofty ^{Figura-} Figures and Metaphorical Expressions are ve- ^{tive way} ry frequent among the *Siamese* as well as other ^{of speak-} Eastern Nations. ^{ing.}

They have Ten Characters to which they ^{Arithme-} join a Cypher, as we do, and reckon in like ^{tick.} manner by Units, Tens, Hundreds, &c.

Their Poetry consists in a certain Number ^{Poetry.} of Syllables and Rhymes; but is extreamly difficult to translate justly. Their Songs are some of them Histocial, some contain Rules of Morality, others appear wanton enough

when translated, tho' *Loubiere* will not have them to be so in the Original Language.

Orators. Orators we are told they have none ; and one Reason may be, because there are none whose Profession or Interest leads them to that Study ; for every Man manages his own Cause without an Advocate, his Allegations and Proofs are taken down by a Register, and then the Magistrate determines upon them : Besides, Speeching and Haranguing is not at all in fashion in *Siam* ; it is ill Manners to address a Superior in any Terms, tho' never so Respectful ; but when a Person appears before his Betters he waits till he is spoke to, and then only answers such Questions as are propounded to him : and even their Compliments and Words of Ceremony are all prescribed, so that there is no room for a Wit to display his Talents.

They understand nothing of Philosophy, nor do they study the Laws of their Country till they are preferr'd to some Post, and then a Copy of Instructions to be observed in that Office is put into their Hands.

Physick. Their Skill in Physick is very mean, the King has *Chinese Peguans* and *Siamese* Physicians, and lately had a *French* Missionary for his Physician, to whom the rest were oblig'd daily to report the state of the Prince's Health, and to receive from his Hands the Remedies he prepared. In Surgery they understand nothing, and are forc'd to make use of *European* Surgeons when they let Blood, which has but lately been practis'd amongst them. They will sometimes open dead Bodies, but it is only to impose on the Credulity of the People : They pretend sometimes that they find vast pieces of Flesh, of eight or ten Pound weight, in

in the Stomach of the Deceased, and that it was occasioned by Witchcraft. They seldom vary their Receipts, but follow those they have received from their Ancestors, and cure many Distempers by them ; which *Loubiere* imputes to the Temperance of the *Siamese*, who are easily cur'd ; but when the Distemper is too strong for them, they constantly give out that the Patient was enchanted. In all Distempers almost they rub and mould the Body with their Hands ; and that Stroaking used by the famous *Greatrakes* in the Reign of King *Charles* the Second, possibly was much of the same nature. A gentle Stroaking one would think should do no great feats ; but this Rubbing and Squeezing of the Flesh is often used in *India* when People are in perfect Health, by way of Amusement ; they will employ their Slaves some Hours in the Operation.

Their Physicians sometimes make use of Purging, but no Vomiting ; they Sweat away most Distempers ; and, 'tis said, will advise Bathing in Fevers : But one thing is observable in *India*, namely, that the Patient eats nothing but Congee, or Watergruel made of Rice, till he is well again ; and possibly this Regimen may recover more than all the Remedies they prescribe.

The Diseases of the Country are principally Fluxes and Disenteries, to which Foreigners are more subject than the Natives ; but Agues or intermitting Fevers are seldom heard of here, or in any other hot Country, any more than the Gout or Stone, Tifick, Scurvy or Dropsy. The Small Pox rages often here, and is almost as mortal as the Plague in other Countries : Those that die of this Distemper they

they Bury, to prevent Infection; but after three Years dig their Bodies up again to Burn, and give them an Honourable Funeral.

Astronomy.

Their Astronomy, as has been observed, is very imperfect; nor do they understand any thing of the true System of the World: They believe, with the *Chinese*, that the Eclipses are caused by some Dragon, who stands ready to devour the Sun and Moon, and make a great Noise with Pans and Kettles to drive him away from those Planets.

Geography.

The Earth they believe to be Square, and of a vast Extent; and that the Arch of Heaven rests on it at the Extremities, as on a solid Basis.

Astrology.

There are Persons amongst them that pretend to Magick, and to foretell future Events; but if they deceive the King when he consults them, he orders them to be Bastinado'd, not as Impostors, 'tis said, but for their Carelessness, to which he imputes the Mistake: and when his Physicians administer Physick to his Majesty which has not the Effect they promise, he orders the Physicians to be well drubb'd. Neither the King, nor any of his Subjects, ever undertake any thing of Consequence without consulting their Astrologers, nor will he so much as stir abroad if they declare it to be an unlucky Hour.

Omens.

They are govern'd much also by Presages and Omens, the Howling of wild Beasts and the Cries of Apes are Ominous; a Snake crossing the Way, or any thing falling down unaccountably, without any apparent Cause, is no less dreadful than a Hare's crossing the Way, or the overturning the Salt, in *Europe*; nor will they move forward on such an Accident, how pressing or important sover their Business

Business be. One way of foretelling what shall happen is this, they perform some Superstitious Ceremony, after which they go out into the Town, and the first Words they hear accidentally spoken in the Street they apply to the thing they would be inform'd in, and look upon them to be as infallible as an Oracle. But great part of their Superstition is employ'd in driving away evil Spirits; for Example, when they prepare a Medicine, they fasten to the Brim of the Vessel Papers with some mysterious Words, to prevent the Porpaylons, or Faries, running away with the Virtue of the Dose. It is one of these Spirits also, they imagine, that first demolishes every Maidenhead, and afterwards occasions the Menses. When they are at Sea in a Storm they fasten Papers with mysterious Characters to the Mast and Tackle of the Ship, in order to charm the Winds. Charms.

Lying-in-Women they keep continually before a great Fire in this hot Country for a whole Month, in order to purifie them; and in the mean time they are almost smok'd to death, there being only a Hole in the Roof to let the Smoak out: And at their first sitting up they return Thanks to the Fire for purifying them; and the Meat they treat their Friends with on these Occasions is all offer'd to the Fire. They do not suffer their Lying-in-Women to eat or drink any thing but what is hot. Child-
bed Wo-
men.

They deal much in Philtres and Drinks which occasion very odd Effects on the Persons they give them to, tho' there may be very little Magick in the case. It is said of the Women of Goa also, that they give their Husbands such stupifying Doses that they shall take no notice of their Gallants; for which Philtres.
there

there may be as little occasion to consult the Devil as here: and it is observable, that the *Indians* will often take Bang and Opium when they go into Engagements, and tho' at other times they are the most pusillanimous Creatures in Nature, they will then rush upon the greatest Dangers; but after the Effect of the Opium is off they grow Faint and Spiritless, and greater Cowards, if possible, than they were before: And surely there is but little Reason to have recourse to supernatural Causes in these Cases; but as my Author observes, there will never want Pretenders as long as there are Fools to be imposed upon; and the Physicians of *Siam* never miscarry in their Prescriptions, but they impute the Misfortune to some malicious Spirit. They are very dextrous in abusing the People; one of them made his Patient believe he had swallow'd a Deer-Skin whole, and that he voided it by virtue of his Medicines.

Musick.

They have as little Skill in Musick as in other Sciences; they neither Play or Sing by Notes, or know what the playing in Parts means; and most of their Instruments are very harsh and ungrateful to the Ear. They beat upon little ill sounding Drums, and have a Trumpet still worse; they have some shrill Hautboys, and a little ugly Violin with three Strings: They have also Brass Basons to beat on; and all these sound together when the King goes out, or upon other Solemn Occasions; and *Loubiere* thinks the Noise is not Unpleasant on the River.

Language.

There are Two Languages spoken at *Siam*, namely, the *Siamese* and the *Balie*: In the *Si-*

Alphabet.

amese Language there are Thirty-seven Letters, and in the *Balie* Thirty-three, and these are

are all Consonants; for Vowels and Diphthongs, of which there are a great number in both these Languages, they have particular Characters; some of which are plac'd before the Consonant, and some after, and others are plac'd above or underneath; and these Vowels and Diphthongs thus variously dispos'd, are always pronounc'd after the Consonant. If the Pronunciation of a Syllable begins with a Vowel, there is a Mute Character before it, which supplies the place of a Consonant, and must not be pronounc'd.

The *Siamese* Pronunciation is difficult to imitate; there depends much on the Accent, as in *China*; and, like the *Chinese*, they seem to sing when they are speaking. *Loubiere* conjectures that they wrote at first without Vowels, like the *Hebrews*, and that they proceeded afterwards to mark the Consonants with some Strokes foreign to their Alphabet, and which are generally placed out of the Rank of the Letters, like the Points which the Modern *Jews* have added to their Ancient Way of Writing.

The *Siamese* Language consists chiefly of Monosyllables, without Conjugation or Declension. The *Balie* to them is a dead Tongue, and known only to the Learned. The Terms in their Religion and Laws, the Names of Offices and all the Ornaments of the *Siamese* Vulgar Tongue are taken from the *Balie*, and in this Language their best Songs are compos'd.

The *Siamese* have not the Art of Printing, No Printing, or
upon which account they have very few Books. Their Histories do not ascend very high, and those they have are stuff'd with Fables, and have very little in them to be depended on. Authentick Histories.

Their Calendar has been twice regulated by able Astronomers, who have taken two

Epocha's. Arbitrary Epocha's from some remarkable Conjunction of the Planets ; the most antient refers to the 545th Year before the Incarnation of our Saviour ; and there is a Tradition amongst them that it commences from the Time their God *Sommona Codom* was translated to Heaven. Their late Epocha commences from the Year of our Lord Six Hundred Thirty Eight. These Astronomers having establish'd certain Numbers on these Observations, have composed a Table to find out the Place of the Planets for the following Year, not unlike that by which we find the Epact of every Year by adding 11 to the Epact of the foregoing.

They divide the Year into Three Seasons, viz. The Winter or Cold Months, which answer to those of our *December* and *January*. Their little Summer, or the beginning of Heat, which is their Spring, and answers to *February*, *March* and *April*. And their Great Summer, or the Time of their great Heats, which consists of the other Seven Months, when the Heat strips the Trees of their Leaves, as the Cold does ours, according to *Loubiere* : But he must mean this of some particular Trees ; for there are several Ever-greens to be found in this Country by his own Relation.

Cycle of
Sixty
Years.

They do not number their Years, but count them by the Names of a Sexagenary Cycle, or Revolution of Sixty Years, for which they have particular Names. They begin their Year the first Moon of *November* or *December* : Their Months consist for the most part of 30 Days, for which they have no Names, but reckon them in order, viz. First, Second, Third and so on. They have no Word to express

press Week, but call the Seven Days by the Planets, as in *Europe*.

There is no Distinction of Quality here any more than in *China*; except what is made by a Man's being possess'd of an Office or Place in the Government; and it is not uncommon to see the Son or Grandson of a Minister of State labouring at the Oar.

It is observable that the *Portuguese* give all Officers in the Eastern part of the World the Name of Mandarins, and by this Name Writers generally call them, tho' this is a Title unknown in the Kingdoms they treat of: The King of *Siam* never makes a considerable Officer or Mandarin, but he bestows a new Name upon him, which is always an Elogium. All Offices at *Siam* were originally Hereditary, and, as 'tis said, ought of Right to be so still; but very few Families long maintain themselves in any Office at this Day, especially such as are near the Court: These the King takes the Liberty to remove at Pleasure; nor are they ever suffer'd to sell, tho' they have legally an Inheritance in them. From the Government of certain Provinces being Hereditary, *Loubiere* observes, that the *Portuguese* have given the Governors the Title of Kings, and so made the King of *Siam* an Emperor over a multitude of Petty Kings. The same may be observ'd in *Japan*, every Governor of a Petty Province is stiled a King, and for want of a certain Definition of this Word King, we often frame very odd Notions of the Governments of the East, making almost as many Kingdoms as there are considerable Towns. The Reader perhaps expects that every one of these Kingdoms should be govern'd by their respective Laws; when in truth they are all

No Here-
ditary
Honours.

All Offi-
cers and
Magi-
strates
stil'd Man-
darins by
Writers.

Offices
by Right
Heredita-
ry.

Gover-
nors of
Provin-
ces often
stil'd
Kings.

Provinces of the same Kingdom, and their Laws and Customs differ no more than those of one Country from another amongst us.

Court of
Siam not
so Mag-
nificent
now as
formerly.

The Court of *Siam* was antiently more Magnificent than it is at present; a great number of Lords richly cloath'd usually attended, with several hundreds of Slaves and Elephants; but these are now seen no more: which *Loubiere* ascribes to the Cruelty of some late Princes, particularly the Father of the King which Reign'd in 1688. when *Loubiere* was there; who cut off almost all the considerable Families, and every one that appear'd formidable to him, as well those who had assisted him in usurping the Thone, as those who had opposed him, to secure his Possession.

Allegi-
ance how
secured.

When any Person enters upon an Office, instead of an Oath of Allegiance to the Prince, one of their Priests gives him a Cup of Water, and pronounces certain dreadful Imprecations if the Person to whom it is given fails in his Duty to the King; and this is done to every Person that enters into this Prince's Service, of what Religion or Nation soever he be.

Revoluti-
ons in
Siam.

This Kingdom has experienc'd several Revolutions, as we learn from *Loubiere*; the King's Father who possess'd the Throne when he was there was a Usurper, and not so much as of the Royal Family: This Rebel, he tells us, having dragg'd his unfortunate Sovereign out of the Temple, whither he was fled for Refuge, caus'd him to be declar'd unworthy of the Royal Dignity, and afterwards strangled him; not on account of any former Misdemeanors, but, as he gave out, because he had deserted his Palace and Government; when

when the Rebel was at the Gates, and upon the Point of forcing an Entrance.

This Usurper reign'd Thirty Years, and was succeeded by his Brother, to the Exclusion of the Usurper's Son, who was not then in Circumstances to dispute the Matter with him, and therefore retired into a Cloyster, and took the inviolable Habit of a *Talapoin* upon him, till he found himself in a Condition to dispossess his Uncle, who was kill'd by a *Portuguese* with a Musket Shot as he fled from the Palace on an Elephant.

We have an Account of another King, who Reign'd *Anno* 1547. who was poyson'd by the Queen his Wife, on his return from the Wars, to avoid his Revenge for the Violation of his Bed, finding herself with Child by her Gallant: That this Queen soon after destroy'd the King her Son in the same manner; and found means to set the Crown upon the Head of her Lover in 1548: But these Treasons were not long unreveng'd, for both of them were assassinated in a Temple, in *January*, 1549; and another Prince, Brother and Uncle to the two former Kings, was taken out of a Cloyster and advanc'd to the Throne. From these and others Instances, *Loubiere* observes, that the Crowns of *Asia* are still more precarious than those of *Europe*; and this further Observation may be made from hence, that it is oftner the Ambition, Interest or Revenge of private Persons, than any Male Administration of the Prince, or Oppression of the People, that is the real Occasion of Revolutions, how specious soever the pretended Reasons may appear for deposing their Lawful Princes.

That

Cruelty
of the
Usurpers.

That Race of the Kings of *Siam* which lately Usurp'd the Throne, are not less Barbarous, it seems, to their own Families than to Strangers; they sometimes starve their Relations, or put them to other unbloody Deaths, making Conscience of spilling the Royal Blood; sometimes, indeed, they are so Merciful that they only burn their Eyes out, or Cripple them, to prevent their aspiring to the Throne; and the Kings of *Asia*, in general, 'tis observ'd, maintain their Authority by rendering themselves Terrible to their Subjects, never so much as attempting to gain their Affections, and consequently live in a perpetual Fear and Distrust of all about them; and the firing of a Gun, tho' by Accident, in the hearing of the King of *Siam*, is a Capital Crime. The King formerly us'd to shew himself to the People in all his Splendor four or five times a Year: He also perform'd the Ceremony of Ploughing or breaking up the Ground annually, and of Commanding the River to return to its Channel after the Rains; but these are now both perform'd by a Commissioner deputed for those purposes.

King
shews
himself
twice a
Year.

Never
seen on
Foot.

He shews himself now but twice a Year in his Metropolis, when he distributes his Alms to the *Talapoins*. When he goes abroad, he is either carry'd upon his Elephant or in a Chair, and very seldom on Horse-Back; tho' he keeps 2000 in his Stables; Great Care is taken that he be never seen on Foot, and therefore he comes immediately out of his Apartment, either from some Terrasse, or a Window of a proper height to seat himself on his Elephant, and is not lifted up upon him: The King's Seat on his Elephant has no covering, and is open before; and when he stands still,

still, a Footman shelters him from the Sun with an high Umbrella. The Person who guides the Elephant sits upon his Neck, and has an Iron Instrument with which he governs the Beast by pricking him on the Head. But tho' this Prince appears but seldom in the City, he frequently Hunts at *Louvo*; and on these ^{Hunting.} Occasions his Concubines, 'tis said, run on foot by him: There is a Guard also of two or three Hundred Men who march before him, and drive all People out of the way; and if the Prince stops at any time, all the Company immediately prostrate themselves.

The Councils of State are held twice a Day, *viz.* at 10 in the Morning and 10 in the Evening; their Day is divided into 24 Hours, ^{Time of holding Councils.} as in *Europe*: They have Four Watches for the Night, the last of which ends at broad Daylight; they have no Clocks, but as the Days are almost of an equal length they easily know the Hour by looking at the Sun: In the Palace, instead of an Hour Glass, they have a ^{Water-Hour-Glass.} hollow Copper Vessel with a little hole in it, which being set upon the Water lets it in by degrees, till at length it sinks, and then the Hour is out; of which in the Night, they give notice by striking on Copper Basons.

At their Councils, any Member who has had a Business referr'd to him by his Majesty, reads his Instructions, and what he has done upon it; and then the several Members deliver their Opinion in his Majesty's Absence: At another Day the King is present, and the Debates and Resolutions of the former Council are reported to him, which having examin'd, he determines as he sees fit; or if it be a matter of difficulty, orders it to be recommended and consider'd of again; and sometimes

times he consults the Superiors of the *Talapoins*, or the Higheft Orders of Priests.

Advice He often punishes those who give him, **punish'd** what he deems, ill Advice ; and therefore his **if it does** Ministers offer such Opinions as may please, **not please** rather than declare their own.

He examines his Officers frequently concerning their Proficiency in the Learned or *Balie* Language, and concerning the Precepts enjoyn'd them by their Religion ; and punishes the Ignorant with the Bastinado.

Great It is an establish'd Rule in this Kingdom, **Officers** that no Officer presume to come into his Majesty's Presence without leave. Nay, the **never** Great Officers are not allow'd to Visit one **Visit.** another but at Weddings and Funerals ; and then they are oblig'd to speak aloud, and in the presence of a Third Person, to prevent all Consultations against the State ; and every one is oblig'd to turn Informer upon pain of Death, if he hears any thing that may endanger the Government. Numbers of Spies also there are, to inform the Prince of what is spoken in all Companies.

On the other Hand, it is dangerous being the bringer of ill News, or to let his Majesty know the Weakness of his Government ; nor dare any Officer tell him 'tis impossible to Execute what he Commands, but they do what they can, and endeavour to excuse the Miscarriage afterwards : And w'hen there is a Necessity of acquainting the King with ill News, they do it gradually, and in as soft Terms as possible ; for he seldom fails to punish whoever offends him, with the extreamest Rigour ; and where the Proofs are doubtful, will sometimes order both the Informer and the Party accus'd, to be thrown to the Tygers

Tygers in his presence, and insult over their Dead Carcasses.

A Man is no sooner charg'd with a Crime, but he is look'd upon to be Guilty, of which we have some Instances nearer Home, where it has been held sufficient to convict a Man, that he is *thought* Guilty by his Judges, tho' there has been no Evidence of the Fact.

The Common People are in many respects much happier under this Government, than their Superiors; the less a Man is known to the Prince, and the greater distance he is from Court, the greater Security he enjoys: Ambition leads to Danger and Slavery here, as in most other Courts; not only thro' the Caprice or Inconstancy of the Prince, but upon account of that Encouragement that is given to all Persons to turn Informers.

The Ministry indeed use all Artifice to prevent any Accusation reaching the Prince's Ear; but still many Instances there are of Officers disgrac'd for very slight Offences.

Loubiere observes, that these Eastern Princes are ever in danger of being depos'd, having none of their immediate Dependants they can confide in; and the People having no Security for their Properties, never concern themselves much about the Title or Fortune of their Sovereign: They know they shall be but Beasts of Burthen whoever Governs; and accordingly submit to any one who possesses the Regal Power. Those who are taken Prisoners by the King of *Pegu*, he observes, contentedly Cultivate the Lands he gives them, within Twenty Miles of their own Country, never endeavouring to make their Escape back to *Siam*: And tho' they are

Thrones
of Eastern
Princes
very pre-
carious.

taught to look upon their Princes as the Sons of Heaven, and imagine they have Souls as much exalted above the Vulgar, as their Condition exceeds theirs; yet if a Subject Usurps the Crown, they have the same Opinion of the Usurper they had of their Prince, and question if Heaven have not adopted the Rebel in his room.

The King of *Siam* takes the same Liberty of appointing which of his Sons shall Succeed him, whether the Issue of Wife or Concubine, as the Emperor of *China* does.

Revenues

The Revenues of the King of *Siam* arise as well from Lands as Goods: He has a Quarter of a Tical, or 9 *d. per Annum* for every 40 Fathom Square of all Cultivated Lands he lets out to his Subjects; but this the Hereditary Governors of the Provinces divide with him: He receives also one Tical *per Annum* of each Boat, for every Fathom it is in Length; and he has not only the Customs on all Goods Imported and Exported, but a certain Sum besides for the Ship it self, according to its Capacity: He lays a Duty also on Arack, or Spirits made of Rice, and an annual Tax upon every considerable Fruit Tree, such as the Durion, Orange, Mango, Coco-Trees, and such Trees as afford Betel, or the Arek-Nut.

Demefne Lands.

His Gardens and Demefne Lands which he has in most parts of the Kingdom, and are Cultivated by his Subjects in the Six Months Service, or by his own Slaves; are very considerable, and supply the Court with Provisions.

Presents.

Another part of his Revenue may be reckoned, the Presents he receives from his Subjects,

jects, and what falls to him upon the Death of his Officers: The Fines and Confiscations ^{Fines.} upon the Condemnations of Criminals is another Perquisite: the Six Months Service also for which he frequently Compounds, is another very considerable Article; for the Rich seldom serve in Person.

His engrossing almost all the Trade of the Kingdom to himself, as has been mention'd already, is another great Addition to his Treasure.

Indeed this last Family of Usurpers seem rather to act the part of griping Usurers than generous Princes, fleecing the poor People under their Power, and extinguishing even the very Appearance of Property. By thus impoverishing the People and amassing vast Sums, they hope to secure their unjust Possession: The Miseries of the Unfortunate People are so far from moving their Compassion, that they are rather pleas'd with their Calamity; looking upon it as a just Reward for persevering in their Affection and Loyalty to their Unfortunate Princes.

To return, The King of *Siam's* whole Revenue, which he receives in Money, does ^{whole} not amount to more than Six Hundred ^{Revenue} Thousand Crowns; but then what he re- ^{in Money.} ceives in Kind, and by the Product of his Demesne Lands for the Provision of the Houshold, and for keeping his Slaves and such a vast Number of Elephants, is prodigious; and that which saves him a great Expence which other Princes are at, is, that the Officers which compose the Civil List all maintain themselves as well as his Troops; and he has the Service of one half

of his Subjects annually for nothing, without being at any Charge in maintaing them. Besides all this, he levies other Taxes for the support of Ambassadors, erecting publick Buildings, and on other extraordinary Occasions.

Extorti-
on of the
Magistra-
cy.

The great Officers of State seem almost under a Necessity of oppressing the People in *Siam*; for they have no Salaries, they have only their Lodgings, a Barge, and some few Movables allow'd them by the Crown, with Elephants, Horses, Buffaloes and Slaves suitable to their Rank, and as much Land as will keep their Families in Rice; all which return to the Crown again upon the Mandarin's being displaced. Presents are made them publickly by those under their Command; and a Judge is not punish'd for taking Money of the Parties, unless it can be shewn he has also been guilty of Injustice.

Govern-
ment.

In every Province the Governor has the sole Command both Civil and Military, and tho' there be others join'd with him when he sits in a Court of Justice, it is only to consult and advise with: He determines all Causes by his sole Authority; so that it is no difficult Matter for those Governors who are remote from Court to cast off their Allegiance and set up for themselves, as the Governor of *Jhor*, the most Southern Province of the Peninsula of *Malacca*, has actually done.

Jhor.

The Revolt of the Province of *Jhor*, and others, has induced the King of *Siam* to disinherit several Hereditary Governors, and make their Governments Temporary. Every Hereditary Governor is stil'd, *Tchaou-Meuang*; *Tchaou* signifies Lord, and *Meuang* a City or Province, and sometimes a Kingdom.

The

The *Tchaou-Meuang*, or Hereditary Governor, besides the Presents he receives, has an equal Share of the Rents of all the Lands of his Province with the King. 2^{dly}, He has the Profits of all Penalties incurr'd, and of all Confiscations; and in some Governments has the Customs also, and claims a Right of levying Taxes upon extraordinary Occasions.

The *Pouran*, or Temporary Governor, has generally a Commission for Three Years, and is vested with the same Honours and Authority as the *Tchaou-Meuang*, but not the same Profits (if he be appointed only in the Absence of the *Tchaou-Meuang* he has half his Profits, for no Governor can make a Deputy by his own Authority.) Where there is no *Tchaou-Meuang* the *Pouran* shares none of the Revenues of the Province with the King.

The Province of *Patana* is allow'd to chuse its own Governor, and always elects some unmarried old Woman of one certain Family, who governs with the Advice of the most considerable Persons in the Province. This Princess is frequently stiled Queen, and once in Three Years sends two small Trees, one of Gold and the other of Silver, loaded with Flowers and Fruits as a Tribute to the King of *Siam*; but pretends to owe him no other Subjection.

The Laws of *Siam* require as unlimited an Obedience to Parents as those of *China*, and subject the Children entirely to their Jurisdiction; and one who should presume to oppose and contradict his Parents would be look'd on as a Monster. A more than ordinary Reverence is paid also to Aged Men; and where any Person is found guilty of Lying to his Superior he may be immediately punished by

Hereditary Governors.

Temporary Governors.

Parents have the absolute command of their Children.

Lying Criminal.

by him ; and the King, 'tis said, punishes it more severely than any other Crime ; the Reason whereof may be that few Nations are more addicted to it.

Theft.

Theft is so very scandalous, that when a Person is accused of it none of his Friends will interpose in his behalf ; and that which renders it so extreamly Infamous is, that it is so very easy to get a Livelihood ; One Day's Labour will furnish a Man with Provision for many. However there do not want Instances of Robberies and Thefts among them, particularly by those *Siamese* that have been driven into the Woods by the Tyranny of the Government ; these make frequent Excursions, and infest the Roads so that Passengers do not travel with any great Security.

Their Proceedings in Criminal and Civil Causes.

They do not divide their Laws into Civil and Criminal, either because there are very few Civil Causes, or because the Party who is cast even in a Civil Matter is punish'd as a Criminal. All their Proceedings are in Writing ; nor is any one suffer'd to exhibit a Charge against another without giving Security to prosecute it, and answer the Damages if he does not prove the Fact against the Person accus'd.

When a Person intends to prosecute another he draws up a Petition in Writing, setting forth the Crime or Grievance, and presents it to the *Nai* or Head of the Band he belongs to, who transmits it to the Governor, and if the Complaint appears frivolous and vexatious the Prosecutor ought to be punish'd by the Laws of the Country ; but the Magistrates notwithstanding encourage all Prosecutions, these producing some of the best Perquisites belonging to their Office.

If

If the Suit proceeds the Governor refers the Charge to his Associates to examine, and these again to their Clerks, who make their Report to their Masters: These Clerks also examine the Witnesses, not in Court, but at the Witnesses Houses, the Charge whereof, as well as of all other Proceedings in the Suit, are born by the Parties: nor are the Proceedings in these Courts much less Chargeable than those in our Courts of Equity. All Matters being prepared for hearing, the Parties are first called into Court several Days, and admonish'd to agree; but this, it seems, is now no more than matter of Form, it never being intended to reconcile them; afterwards the Governors, Assessors or Associates proceed to deliver their Opinions in Writing: Then the Governor appoints a Day for all Parties to attend, when he comes into Court in Person (which is the first time) and the Clerk having read the Process and the Opinions of his Associates, he examines upon what Reasons their Opinions are founded, which being explain'd to him, he proceeds to pass Judgment.

I should have taken notice that the Clerks of the Associates do not only examine the Witnesses, but hear what each Party has to say in his Behalf, and take it down in Writing; and if a Person does not care to speak in his own Cause, he is allow'd any of his Relations to speak for him, and supply the Place of a Counsellor or Advocate: But no Relation more remote than a First Cousin may perform this Office.

When other Proofs are wanting they have recourse to Torture, and several Superstitious Ways are practis'd for discovering the Truth, not much unlike those of our *Saxon* Ancestors: Proofs by
Fire and
Water.
Both

Both the Prosecutor and the Prisoner are made to walk upon hot burning Coals, and he that comes off unhurt is adjudged to be in the Right ; and as their Feet are calous and hard as Horn, 'tis said, they often escape burning, especially if they press hard upon the Coals ; this, 'tis said, stifles the Action of the Fire, and they have a much better Chance to escape than when they tread lightly. Sometimes the Proof is by putting their Hands in boiling Oil ; and in this Trial they will also by some peculiar Management come off unhurt, 'tis said.

Their Proof by Water is by Diving, and he that remains longest under Water is look'd upon as innocent ; as among our Sots 'tis a Sign of Guilt to float on the top of the Water. To proceed, every Man in *Siam* practises from his Youth to familiarize himself to Fire and Water, and will perform such things as wou'd amaze a Stranger who is not vers'd in those Arts.

By
Vomits.

Another kind of Proof is by Vomiting-Pills, which their Priests administer with severe Imprecations ; and that Party which keeps them in his Stomach without Vomiting is held Innocent. All their Proofs of this kind are made in the Presence of the Magistrates and People : even the King himself frequently directs them where Crimes come before him by way of Appeal ; sometimes he orders both the Informer and the Prisoner to be thrown to the Tygers, and the Person that escapes whom the Tygers do not seize is sufficiently justified ; but if the Tyger seizes neither, they have recourse to some other Trials not less absurd ; and so in every Trial where both Parties come off unhurt. It is amazing with what Intrepidity

By Wild
Beasts.

pidity

pidity this People will offer themselves to these kinds of Proofs, even that of being torn to pieces by Tygers; when as *Loubiere* observes, they shew so little Courage in the Face of their Enemies.

Appeals are allow'd, it seems, from Inferior Appeals, Courts to the Superior; the President of the Tribunal at *Siam*, can reverse a Judgment given in any other Province; and there is an Appeal from him to the King; so that where the Parties are Rich and able to bear the Charge, there is no end of the Suit; but the Poor are condemn'd with as little formality as they are in *Europe*; and where they meet with a Potent Adversary, Innocence is but a very slight Protection: Judgment of Death is never Executed in any of the Provinces, but by the King's Special Commission; but the Bastinado and other Punishments, on which Death frequently ensues, are inflicted by every Governor: But one thing seems peculiar to the *Siamese*, that he who unjustly possesses himself of another's Lands, is deem'd no less guilty of Robbery than he who robs on the High-way; and the Person lawfully evicted, does not only restore the Lands but forfeit the value of them, one Half to the Party dispos-
None put to Death but by Order of the King.
An Unjust Possessor of Lands deem'd a Robber.
Penalties divided between Court and the Party griev'd.
 fess'd and the other to the Judge, as all other Pains and Forfeitures are divided; but then the King has half the Governor's Moiety, and where there is not an Hereditary Governor, the King has one entire Half, and the Party griev'd the other. There is an Officer of the Crown in every Province, who should be some Check upon the Governor, and Report to the King what passes in the Province, and particularly in the Courts of Justice; but it seems there is such a general Connivance among
 S f the

General
Extorti-
ons.

the Officers at each others Extortions, that the People receive very little Benefit from his Institution : Every Officer squeezes what he can out of his Inferiors, and the *Nai*, or Commander of a Band, compels those under him to do double Duty who have nothing to Bribe him with ; while others who present him handsomly, are entirely excus'd.

Punish-
ments.

Sometimes Criminals are ordered to be trampled to Death by Elephants ; at other times they are toss'd by one Elephant to another without killing them ; for this, 'tis said, the Elephants will do upon a Sign, they are so extreamly tractable.

But their Punishments are usually adapted to the Crime ; one who has been guilty of Extortion, or Robbing the publick Treasure, has melted Gold or Silver pour'd down his Throat : Lying is punish'd by sowing up the Mouth, &c. Beheading also is a Punishment us'd at *Siam*, and sometimes they suffer Death by the Bastinado.

They punish little Criminals by hanging a heavy Pillory-Board about their Necks for several Days ; and sometimes a Criminal is set into the Ground up to the Shoulders and Buffeted about the Head, which is the highest Affront can be put upon a *Siamese*, especially if it be done by a Woman : However, no Punishment, 'tis said, is infamous longer than it lasts ; but he who has suffer'd one day, often enters into the highest Employments the next, according to the Caprice of the Prince ; insomuch that Punishments are sometimes boasted of as an instance of his Majesty's Paternal Care ; Officers are frequently punish'd for the Faults of Inferior Officers under their

their Jurisdiction, as Masters of Families are for Faults committed by their Children and Dependants.

Every Person in *Siam* is Enroll'd, that none Militia. may escape the Personal Service he owes his Prince Six Months in the Year: They are divided first into Right and Left, and these Bodies are again subdivided into Bands or Companies, which have each their *Nai* or Governor: These Companies do not consist always of the same Number of Men, neither does every *Nai* lead his own Men to the War, or to the Six Months Service; but he is oblig'd to furnish so many Men out of his Band as the King requires, either for the War or the Six Months Service; and the Children are of the same Band with the Parents: The *Talapoins* or Priests, and Women only are exempted from this Service; but these also are Enroll'd, because the *Talapoins* may return to a secular Life again, and the Women, because their Children may be of some Band, tho' they are not.

It is said to be one of the Privileges of a *Nai*, to lend his Soldier Money before another Mand, and pay off his other Creditors; and if he become Insolvent, the *Nai* may take him for his Slave.

Every Commander of a Barge has also a certain Number of Rowers or *Pagayeurs* under him, who are mark'd with a hot Iron in their Wrists; and these their *Nai* or Commander dismisses Six Months at a time every Year, or by single Months, as he sees fit.

The Commander of a Body of Men is generally call'd by some pompous Name, much beyond what his Command really is, after the manner of the East; for instance, one who

Figura-
tive Ex-
pressions.

Commands Five Hundred Men, shall have the Title of Captain of Ten Thousand; by which they mean no more than that he is a considerable Officer: Thus when they would describe the Beauty, Strength and Magnitude of any thing, they frequently do it by a Figure, far exceeding the Subject they are treating of; and for want of attending to this manner of Expression among the *Asiatics*, no small Blunders have been committed in Divinity as well as History.

*Indian
Armies
why so
nume-
rous.*

After we have receiv'd these Accounts of the *Indian* Princes Enrolling all their Subjects in their Muster Rolls; we need not think it strange that they are able to bring so many Hundred Thousand Men into the Field, as our Writers tell us: If our Princes were to Muster their whole Posse, no doubt but their Armies would be proportionably large; but what are these Undisciplin'd Multitudes at last! a very small Number of regular Troops will easily disperse them: Their Numbers only make them more liable to confusion; and the very want of Provisions must compel them to return Home, if they meet with no other Misfortunes.

Elephants

'Tis Reported, that this Prince maintains Ten Thousand Elephants, but as they are kept in several Provinces the better to subsist them, and that it is common to give a certain Number for an uncertain, and to magnify and multiply whatever they speak of, much beyond the Truth, this Account is not to be rely'd on: Besides, it seems incredible that Ten Thousand Animals of this kind should be found in any Nation under the Sun, especially in a Country where great part of it is very improper for the Breed of Elephants; namely,

namely, their Low Lands, which are cover'd with Water one part of the Year.

When the *Siamese* and those of *Pegu* are at War, their Armies face one another very seldom : They make Excursions and carry great numbers of People into Slavery, and then retire with all imaginable expedition ; and if the Armies do meet, they avoid Shooting at one another directly, unless in the greatest Extremity : If the Enemy advances, they Fire something short, and then if they meet with their Shot, they say the fault is theirs, if any of them are Kill'd or Wounded ; for the King of *Siam's* Orders are, *Kill not*, when his Troops take the Field ; by which is meant, they should not Fire directly upon the Enemy ; and whenever the Bullets or Arrows begin to fly pretty thick, one side or other does not fail to disperse. It is said of a *French* Engineer who serv'd in the King of *Siam's* Army, when the General gave him Orders to fire over the Enemy, he imagin'd the General design'd to betray his Prince ; and that being weary with observing the Cautions they gave him, when he could have done what Execution he pleas'd ; he went one Night alone into the Enemy's Camp and brought off their General Prisoner, which put an end to the War ; for which Service, the King of *Siam* promis'd him great Things, but his Ministers found means to deprive him of his Reward, whereupon he left the Country and went into the Service of the Great Mogul.

The Forces of the Kingdom, as has been observ'd, consists of such Men as owe Six Months Service to their Prince, and serve by turns : The King has besides a Guard of Eight Hundred Men at *Louvo*, who were taught

How the
Siamese
make
War.

Their
Forces.

taught the *European* Discipline by an *English* Serjeant of *Fort St. George* ; and Four Hundred more at *Bancock*, which Commands the River on which the City of *Siam* stands ; who were first taught to handle their Arms by the *Chevalier de Fourbin* : These the King allows to maintain themselves, and does not require any other Service than their remaining in Garrison in these Places.

Their
Waters
their best
Defence.

The Woods and Mountains on one side of *Siam* and the Sea on the other, renders it pretty secure from Invasions ; and the Rivers and Canals that are interspers'd through the Country, with the annual Inundation, make it difficult for an Enemy to penetrate far into the Country, or to maintain himself long in it : If they cannot resist an Enemy they may Drown him, as it seems was practis'd not many Years since, when the *Peguins* invaded *Siam* with a prodigious Army : They don't desire therefore to erect any Forts in their Country, least they should be taken and possess'd by Strangers ; and the Annual Inundation protects them without that hazard.

Artillery.

They have some Artillery which the *Portuguese* cast for them, but no Horse, except about Two Thousand in the King's Stables ; their Armies consist chiefly in Elephants and a Naked half Arm'd Infantry.

Their
manner of
drawing
up in
Battalia.

They draw up in Three Lines, each Line consisting of Three Square Battalions ; and the General posts himself in the Centre of the middle Battalion, which is compos'd of their best Troops : The rest of the Commanding Officers place themselves in the Centre of their respective Bodies ; and where these Nine Battalions are thought too large, each Battalion is again subdivided into lesser Bodies ;

Each

Each Battalion has sixteen Male Elephants in the Rear, and two She Elephants to attend every one of them, without which it would be difficult to govern them.

Their Artillery is carry'd in Waggon drawn by Oxen or Buffaloes, having no Carriages for it; with these the Fight begins and usually ends; if not, they draw something nearer and make use of their small Shot in the manner already observ'd, but hardly ever come to a close Fight; and if there is a Necessity of making a Stand, they are forc'd to place Officers behind their Men, and to threaten them with immediate Death if they turn their Backs. The *Siamese* do not, like some other *Indians*, take Opium to inspire them with Courage; they will run no such hazards, Death they think is equally to be dreaded whether Drunk or Sober; and he that drinks to raise his Courage, or rather to commit a rash extravagant Action, is Accessary to his own Death.

When their Body is broke they fly into the Woods, whither the other side is seldom so hardy to follow them; and as the Armies are very numerous, and consequently find it difficult to subsist, the Conqueror is soon forc'd to retreat, and then the Vanquish'd rally again, and perhaps return his Visit. The Elephants are their greatest Strength; but Elephants then as they cannot be manag'd with Bit and Bridle as a Horse is, when they are Wounded they will often turn back upon their Masters, and put the whole Army into Confusion; and it is almost impossible to make them proof against Wild-fire, tho' they fire short Guns upon their Backs, about 3 Foot long, which carry a Ball of a Pound Weight.

They

Sieges.

They hardly ever heard of a Town being taken by Storm in this Country ; but they will sometimes starve a Place, or surprize it when they have a Correspondence with the Treacherous Inhabitants ; otherwise a very slight Work will bid Defiance to their greatest Armies.

Ambassadors.

An Ambassador is regarded no otherwise at *Siam*, than as a Royal Messenger ; The Letter he carries has much greater Honour paid it than his Person : The *French* Ambassadors observ'd, that while their King's Letter and Presents were carried in the Body Barge, with several others of the same Class to attend it ; they themselves were carried up the River of *Siam* in ordinary Vessels. The *Siamese* never send Ambassadors to reside at any Court, but only to dispatch some particular Business, which usually relates to Trade ; and upon these Occasions, they send Three, tho' the first has the Direction of the Affair, and on his Death is succeeded by the Second, and the Second by the Third.

The Reception of them.

When a Foreign Ambassador arrives at *Siam*, he must not set forwards towards the Court, till the King is appriz'd of his coming ; and if he is accompany'd with *Siamese* Ambassadors, as the *French* were, the *Siamese* Ambassadors go up to Court first, and acquaint his Majesty with their Arrival : The Foreign Ambassadors are lodg'd and maintain'd at the King's Charge, and are allow'd to Trade during their stay, but they are not suffer'd to enter the City, or transact any Affairs till they have had their publick Audience, or to continue there after their Audience of leave ; and therefore the Evening before, the King demands if they have any thing further to propose ?

propose? and at the Audience of leave, if they are satisfy'd? All publick Audiences are in the Metropolis, when the Court appears in all its Splendor: Those Audiences which are given at the *Louvo* and other places, are accounted private Audiences, where the Guards and Attendants are not numerous.

At every Audience the King speaks first; and at those of Ceremony, the Questions are usually the same: The Ambassador is Ordered afterwards to address himself to the Barcalon or Prime Minister. These Princes are not at all pleas'd with long Harangues, and the less is said on these publick Occasions, the greater Honour they think is done them, or rather looking upon an Ambassador as an ordinary Messenger, they esteem it as a kind of Insult on their Majesty to be detain'd long by them: However as the *French* are naturally given to talk, his Majesty could not entirely prevent their Ambassador's Speeching it before him; and it seems he had taken Care to dress up his Discourse in Figures after the *Eastern* Way. When he spoke of the King, or Royal Family, he compar'd them to the Sun Moon and Stars; Metaphors very common in this Country, whereupon the Ambassador tells us, his Majesty observ'd he had a mighty flow of Words; but whether the King design'd this as a Compliment (as the Ambassador imagin'd) or by way of Reproof, may be a Question. After the King has spoken to the Ambassador, he is presented with a Sabre, a Chain of Gold, and a Vest, with which he immediately Cloaths himself; and their Retinue have sometimes the like Presents made them, as those of the *French* Embassy had; and the King at his

T c Garden-

Garden-House, or *en passant*, would sometimes suffer them to approach him and converse with him.

Temper
of the
People.

The People of *India*, *Loubiere* observes, are slow in their Resolutions, and will never omit any matters of Form; that they are Phlegmatick, Hypocritical and Insinuating in their Speeches, and will often descend to downright Cheating: And when the King of *Siam's* Women would flatter him, they do not dwell upon his Valour or Magnificence, but admire his subtil Policies, which they declare far exceeds the Wisdom of all the Princes of the World.

How best
manag'd.

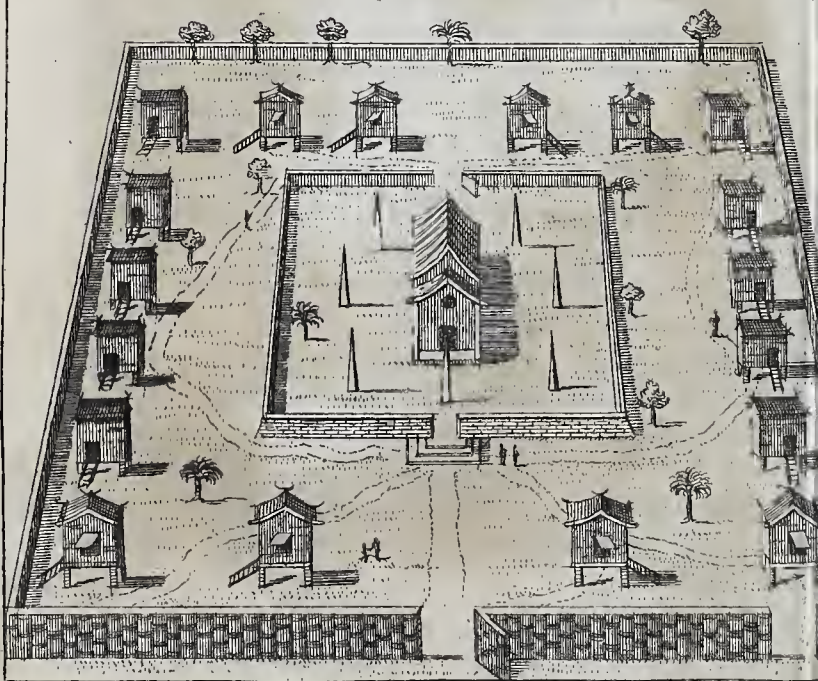
The *Portuguese*, 'tis observ'd, always treated the *Indians* with great Distrust and Insolence, and the *Dutch* have follow'd their Example; and as they are naturally crafty, and born in a state of Servitude, this is thought to be the properest way to manage them; they are ever Submissive to those that use them Haughtily, and Insolent under a gentle Administration: The King of *Siam* observes, that his Subjects are of the Temper of his Apes, who tremble while he has hold of their Chain, but disown him as soon as he lets it go.

Presents.

As Trade is what the King of *Siam* principally regards, and that the Business of their Embassies is only Trafficking under an Honourable Title, there is no addressing this Prince without some considerable Presents, for which he testifies the highest Value; if it be any thing to wear, he immediately Cloaths himself with it in their Presence: If you present him with Horses, Stables are immediately built to put them in: Thus endeavouring to shew his Esteem of the Present, tho' the Profit is all that is really regarded.

While





Siamese Idols and Convents

While the Presents are in the Ambassador's Hands, the King's Officers come and take a very exact Account of them, and inform themselves of the Value and the Uses of every the minuteſt Things; that they may be able fully to answer all Questions the King shall demand concerning them, as they pretend; though the principal Design is to discover the true Value of them.

But as the Eastern Princes esteem it a mighty Honour, and even a mark of some Subjection, to receive Embassies from Foreign Princes; they for the same Reason send few as possible; and the Emperor of China and the Great Mogul send none, looking upon it, that their Countries stand in need of no Foreign Assistance, and the rest of the World are under a Necessity of Courting them for the Riches and Produce of their Respective Empires. The Siamese Ambassadors are loaded with Goods when they are sent abroad, and are the King's Factors rather than Representatives; and if they do not give a very good Account of the Improvement of their Talents, are frequently Baſtinado'd at their Return.

Embassies
deem'd
too great
a Conde-
ſcenſion
by some
Eastern
Princes.



CHAP. VII.

Treats of their Religion, Temples, and Superstition.

A Temple in the Siamese Language is called *Pihan*, but the Portuguese, from the Persian Word *Pougbeda*, which signifies a Temple of Idols, call all Pagan Temples, as

pagoda.

well as the Idols in them, *Pagoda's*; and thus they are call'd by the *Europeans* all over *India*.

Every *Siamese* Temple stands in the middle of a square Piece of Ground, surrounded with
 Cloysters. Pyramids, and enclos'd with a Wall; without this Wall is another large Square which encompasses the former, round which are the Cells of the Priests and Priestesses, which are often very numerous, and these our Missionaries term a Convent. These Cells are single Houses erected upon Bambou Pillars at little Distances from one another, and the whole is enclosed with a Fence of Bambou Pales. The *Talapoinesses* or Nuns are in the
 Nuns. same Convents with the Men, and as they are never admitted 'till they are of an advanced Age, there is no Danger apprehended of a criminal Correspondence; and in several Respects the Constitution of a Pagan Convent seems much to be preferr'd to that of a Catholick Cloyster: For first, neither Sex is forced into a Cloyster against their Consents. 2dly, Young Girls are not admitted into them at all; and 3dly, Liberty is given to any Person to return into the World, when that State of Life becomes uneasy to them.

As all the Youth are Educated by the *Talapoins*, every one has two or three Nens or
 Pupils and Servants in Convents. Pupils under his Charge, who serve him all so while they continue in the Convent: There are some Nens that do not go in for Education, but live and grow old there, and are a Sort of Lay-Brothers; these pull up the Weeds that grow in the Gardens, and perform other Offices which it would be a Sin for the *Talapoin* himself to be concern'd in.

The Nens have one common Room in the Convent for their School, and there is another

ther answerable to it, whither the People bring their Alms on those Days the Temple is shut ; and here the *Talapoins* assemble and have their Conferences.

The Steeple of the *Pagoda* is a wooden Tower, not join'd to the Temple, but standing by it self, and has a Bell in it without a Clapper, which they beat upon with wooden Hammers instead of ringing it. Steeple.

Every Convent has its Head or Master, and the Heads of some Houses have greater Privileges than others, and are called *Sancrats*, and only these can admit one into the Order of *Talapoins*, and give him the Habit; but otherwise these *Sancrats* have no Jurisdiction over any *Talapoins*, who are not of their respective Convents ; nor have they any Thing to distinguish their Convents from others, but some Stones planted round the Temple, which our Missionaries will have to resemble a Mitre, and from thence infer, that Episcopacy was once in this Country, and that these *Sancrats* succeeded the ancient Christian Bishops. Heads of the Convent.

The King gives a Name to some of the principal *Sancrats*, with an Umbrella, and a Chair, and Slaves to carry it, tho' the *Sancrats* never use them but to attend his Majesty.

The *Talapoins* by their Institution are obliged to lead holy austere Lives, whereby they are thought to atone for the Sins of the Laity ; They are a Sort of Mendicants, and live on Alms ; neither may they eat in common, but every one eats what he begs by himself : They are very hospitable to Strangers, and even to Christians who come into their Convents, and have Lodgings Life of a Talapoin.

ings on each side their Gate for the Entertainment of Travellers.

There are two Sorts of *Talapoins*, one of the Woods, the other of Cities; those in the Woods lead much the severest Lives: However both of them are oblig'd to Celebacy on pain of being burnt, which the King takes care shall be strictly executed; for as they have great Privileges, and are exempted from the six Months Service, it behoves him to see they keep up to the Rules of their Profession, and that their Lives be not destitute of Hardships, lest his Subjects should most of them be induc'd to turn *Talapoins*, and thereby become useless to the State.

Sometimes therefore he has them examin'd as to their Skill in the *Balie* Language, in which the Precepts of their Religion are written: and the *French* Ambassadors tell us, the King had dismiss'd some Thousands for their Ignorance, just before they arriv'd at *Siam*, who were examin'd by one of his Officers of State; but that the *Talapoins* of the Woods would not submit to be examin'd by any one, but those of their own Order.

Preach to
the Peo-
ple.

They do not only educate Children, but preach and explain the Precepts of their Religion to the People in their Temples every New and Full Moon; and in the Time of the Inundation, till the Waters abate, they preach every Day, from Six in the Morning till Noon, and from One in the Afternoon till Five in the Evening. The Preacher sits cross legg'd on a high Bench, or Couch, and when one is weary, another relieves him; and the People shew their Assent to the Doctrine by saying, *It is so, or this is right, or fit to be done.* After which they present their Alms

Alms to the Preacher, many of whom become very rich by the Liberality of the People. This Time of the Inundation the *Europeans* call the Lent of the *Talapoins*, for they eat nothing from Noon, and when they do not fast, they only eat Fruit in the Afternoon. It is reported of some of the *Indians*, that they will fast thirty or forty Days without taking any thing more than some small Liquors with a Powder infus'd in them ; but this is certain, that it is much easier Fasting in a hot Country, than in a cold one ; nor are the Effects of an empty Stomach so pernicious there as here. Fasts.

The *Talapoins* of the Towns, after Rice Harvest, go for three Weeks together every Night to watch in the Fields, in little Huts made of the Branches and Leaves of Trees, and return in the Day-time to their Cells : They encamp in a Square in much the same Order their Cells stand in the Town, with their Superior's Cell in the Centre : They make no Fires to fright away the wild Beasts, as Travellers do every Night, the People imagining their Sanctity preserves them ; but indeed they take Care to pitch their Tents at a distance from the Woods where wild Beasts chiefly haunt ; and as for those *Talapoins* who inhabit the Woods, they make Fires, as other People do, to keep off the wild Beasts ; tho' the People impute their Safety to their great Holiness. They believe a Tyger will smell of a sleeping *Talapoin*, and only lick his Hands and Feet ; and if the Remains of one that has been kill'd be found, they either deny it to be a *Talapoin*, or if that can't be disputed, they say he has transgress'd the Rules of his Order, it being presum'd, that Watch-ings.
Pretend-
ed Holi-
ness of the
Talapoins.
even

even Brutes may distinguish a Saint from another Man by the Smell. But after all, as *Loubiere* very well observes, their Woods are not so dangerous as is pretended, many Families of the Laity, as well as *Talapoins*, dwelling in them, whom the Rigour of the Government has oblig'd to take Refuge there.

Habit of the *Talapoins*. These *Talapoins* go bare-foot and bare-headed, but have a Linnen-Cloth round their Middles, dy'd yellow, which is the Royal Colour here, as well as in *China*: They have no Muslin Shirt or Vest, like the Laity, but a yellow Linnen Cloth thrown over their left Shoulder, like a Shoulder-Belt, and over all another large yellow Cloth, which has its Name from the many Rags and Patches it is compos'd of; and this hangs down before and behind, and is girt about with a Sash of four or five Inches broad; they shave the Hair of their Heads, Beards, and Eye-brows, and have a broad Leaf or *Talapat*, which they hold by the Stalk, and serves them instead of a Fan or Umbrella. The Superior is forc'd to shave himself, because no Person is worthy to touch his Head; and for the same Reason a young *Talapoin* must never shave an old one, but the Elder may shave the Younger. When a *Talapoin* grows too old to handle a Razor, another may shave him; but then the Person who shaves him must ask a thousand Pardons first, and declare how unworthy he is of such an Honour. (The *Siam* Razors it seems are made of Copper.)

Washings The *Talapoins* wash themselves early in the Morning, when they can just discern the Veins of their Hands, and do not do it sooner for fear they should drown some Insect, and not perceive it. When they are dress'd, they

go to the Temple with their Superior, where they spend two Hours in chanting their Devotions. These Hymns, or whatever we ^{Devo-} call them, are engrav'd with an Iron Pencil ^{tions.} on those long Leaves about two Fingers broad already mention'd, in the *Balie* Tongue, and several of these Leaves tack'd together at one End make a Book ; but the People have no Books to read their Prayers and Hymns in. The *Talapoins* sit cross-legg'd while they sing, and keep Time with their *Talapat* or Fan, as if they were fanning themselves. Both Priests and People, at going in and out of the Temple, prostrate themselves three Times before the great Idol, with their Heads to the Ground ; but while they remain in the Temple they all sit cross-legg'd ; so that it seems they express more Reverence for their Prince than their Gods, all People lying prostrate in the King's Presence, except when they are spoke to.

At the New and Full Moons the People wash the *Talapoins*, and in every private Family, the Children, without regard to Sex or Age, wash both Father and Mother, Grandfather and Grand-mother, naked.

After their Morning Devotions, the *Tala-* ^{*Talapoins*} *poins* go into the City to beg ; they have an ^{beg their} Iron Bowl or Dish in a Linnen Bag, which ^{Food.} they hang over their Shoulders with a Rope ; they only stand at the Gate of a House, but demand nothing ; and the People seldom let them go away empty handed. They never go in or out of their Convents without prostrating themselves before their Superior, and kissing his Feet. Their Convents have Gardens belonging to them, and are endow'd with cultivated Lands ; and they have Slaves to

manure them ; their Grounds are also free from Taxes, but the Prince has the Reversion or Inheritance of them.

The *Talapoins* at their return out of Town eat their Breakfast, having first offer'd it to the Idol ; then they study till Dinner, and sleep, as is usual in hot Countries ; afterwards they instruct their little Pupils, and towards the Evening, having swept and clean'd their Temple, they spend two Hours in singing their Devotions, as in the Morning, after which they retire to rest, seldom eating any thing but a little Fruit. If they have any leisure Time in an Afternoon, they spend it in walking about the Town.

Lay-Brothers.

The *Talapoins* have, besides their Slaves, other Servants, as has been already observ'd, which are a kind of Lay-Brothers, and wear the same Habit, only white : These receive the Money that is given the *Talapoin*, it being a Sin for the Priest himself to touch any of that Mammon ; and these Servants also look after their Gardens and Husbandry, and transact all such Matters, as it is not lawful for a *Talapoin* to be concern'd in.

Heads of Houses elected.

When the Head of a House dies, another is elected by the Society, whose Age or Learning usually recommends him to that Post ; and when any Person builds a Temple, he appoints the Superior of the Convent, but builds no other Cells ; these are erected as other Members are admitted afterwards.

When any one desires to be admitted into a Convent, he first applies himself to the Head of the House, but receives his Habit from some Sanerat ; none are ever oppos'd in taking the Habit upon them, it being esteem'd

steem'd a great Sin to hinder it ; their Parents are seldom against it, this being the surest way of growing Rich ; and they are oblig'd to remain there no longer than they please : Their Relations therefore hire People to Sing and Dance before them, when they lead their Son to the Convent to take the Habit ; but neither the Musick or the Women are admitted to enter with them : The New Religious has his Head, Bear'd and Eyebrows shav'd, and the Sancrat pronounces some pious Sentences on his Devoting himself to Religion ; and the New *Talapoin* is shut up in his Convent, and is never to see a Dance or hear Musick afterwards.

The *Talapoinesses* are cloath'd in White, and Nuns. are deem'd partly Secular and partly Religious : They may receive the Habit from any Head of a House as well as the young Nens, without leave of a Sancrat : If any of them are surpriz'd with a Man, they are not Burnt as the *Talapoins* are for entertaining a Criminal Commerce with Women ; but the *Talapoinesses* in this Case, are deliver'd to their Relations to be Bastinado'd, for the Priest may not Strike or Chastise any one.

The *Indian* Priests, tho' they all maintain the Doctrine of the Metempsychosis or Trans- migration of Souls, yet in many other things they are not agreed ; some allow of Marriage, others prohibit it ; some look upon it to be a Sin to deprive any Animal of Life, others make no scruple of it ; and there are a third sort who kill them very seldom, and only for Sacrifice : Some there are also that will eat any Animal if it dies of it self, or is kill'd to their Hands, tho' they wou'd no more put an

Different Rules observ'd by their Priests.

Animal to death themselves than they would murder a Man.

Every
thing ani-
mated.

There is not any thing in Nature, whether Animate or Inanimate, but the *Indians* believe it to be inform'd by a Rational Soul: The Heaven, the Earth, Fire, Water, Rivers, Woods, Mountains, Cities and Houses, in their Opinion, are all actuated by some Spirit or Genius; and all of them to a Man believe a Pre-existent State, or rather, that each Man has pass'd through innumerable States; and that every Soul that possesses a Human Body, was confin'd to it in order to be punish'd for Misdemeanors committed in some former Life. This they think may well be inferr'd from that just Observation, *That the Happiest Mortal is not without his Crosses*, and that this Life therefore is really his Hell; and that the highest Felicity is found in a State of Separation from the Body. And some of the *Talapoins*, the better to strengthen their Opinion of the Soul's Pre-existence, pretend to remember their several Transmigrations.

All things
undergo
a Dissolu-
tion, and
revive
again.

The Form of the World only, they believe to be Eternal; all visible Objects they look upon as so many Rational Beings, who have liv'd and existed in a former State, and must dye and revive again; that the Heavens, the Earth, Plants and all things else have their Period, and will be succeeded by new Heavens and a new Earth, &c. and do not scruple to affirm, that they have seen all Nature decay and revive again.

The Soul
material,

They do not believe the Soul to be a pure Spirit, but that it consists of Matter so subtil as to be free from Touch, and that after Death it retains the Human Figure, and the same solid and liquid Substances our Bodies are compos'd

compos'd of; and that if a Person dye by a Wound given him it may be seen in these Aerial Bodies, with the Blood flowing from it, agreeable to the Notions of the Ancient *Greeks* and *Romans*; but tho' the Soul be material in their Opinion, they will not admit that it is perishable, but that it animates some other Creature, and knows Pain or Pleasure according to its Demerits, till it enter a Human Body again; whose Circumstances they hold will be suitable to the Behaviour of the Soul in its several Transmigrations.

They hold also, that Departed Souls do not only animate Plants and Animals, &c. successively; but that there are also certain Spaces beyond the visible World, where they shall be Rewarded or Punish'd; that the Happy ascend far above the Stars, while the Miserable are doom'd as far beneath; and they usually assign Nine different Regions both of Happiness and Misery, every one differing in Degree, the Highest and Lowest being most exquisite in their kind. And as they do not imagine that Souls pass immediately from one State to another, but are New-Born into whatever Place they happen to go; so they believe they stand in need of the same things they did in this Life: And for that Reason, as the *Pagans* did of old, in some places they burn their most valuable Moveables, and even Animals and Slaves with them; their Wives also in the hither *India* us'd to offer themselves to be Burnt with their Husbands, in hopes to enjoy them in the other World; and, 'tis said, there have not wanted Instances there of the Husband burning himself with his beloved Wife. But *Loubiere* observes, that neither the *Chinese* or *Siamese*,
or

and retains the same substance and figure as the Body.

Degrees of Happiness and Misery.

Goods, &c. burnt with the Dead Bodies.

or any Nation beyond the *Ganges*, ever permitted the Wife to burn herself with her Husband ; and are so wise, that instead of real Furniture and Treasure, they burn there only Gilded or Painted Paper resembling those things ; giving out that these are converted into real Goods, and tho' the *Chinese* burn some Goods, yet they burn much more in Paper.

The Reason of it.

Praying to and for the Dead.

But as the *Siamese* believe they may contribute and administer to the Relief of the Deceased, so they believe also that the Dead are capable of doing them Good or Hurt ; and accordingly pray to their Departed Friends, and do them all the Honour they can contrive at their Funerals, especially to the Manes of their Ancestors as high as their Great Grandfathers ; imagining that those beyond, have suffer'd so many Transmigrations that they can hear them no more ; so that they look upon Departed Souls to be in such a Condition, as to want the Assistance of those they have left behind ; and yet that they are able to administer to the Necessities of their Friends below, and punish their Neglects. And in this they seem to fall into the same Absurdity with the Worshippers of Departed Souls on this side the Globe, namely, to pray for, and pray to the same Objects. But methinks if we are to look upon Departed Spirits as a kind of Inferior Deities, they should not want the Assistance of their Votaries : or on the other Hand, if they stand in need of all the Necessaries of Life themselves, they should not be in a Condition to bestow them upon their Friends. But what makes this Practice of praying to Departed Souls still more Absurd, is, that they suppose them often to be confin'd

to

to Plants and Vegetables, and even to Inanimate Things. In these Circumstances they should not, one would think, be able to exert any Acts of Power. But the Eastern Nations do not, like our Superstitious *Europeans*, hope or fear any thing from the Departed Spirits of Strangers, but only from those of their own Neighbourhood, Profession or Family; therefore to these only they address their Devotions.

Pray only
to their
Relations

They are so far from believing a Providence, that they do not entertain any Notion of that Supreme Being which Created and Sustains all things, according to *Loubiere*: On the contrary, they hold that every Man is under a Fatal Necessity in all his Actions; nevertheless they believe that Vertue is ever attended with Success, and Vice with Punishments; but how there can be such a thing as Vertue or Vice where our Actions are determined and nothing is left to Choice, is not very easy to discover; for if it is the Will or Intention that renders every Action Good or Bad, then where there is no Choice there can be no such thing as Vertue or Vice, which our Predestinarians on this side the Globe would do well to consider. Where People believe no God, or believe him only the Soul of the Universe, and that Nature proceeds in a certain unalterable Course, and is not under the Controul or Government of any Superior Being; no wonder they run into a great many Absurdities consequent on such a Belief; but that those who acknowledge a God infinitely Just and Good, should make him decree every Action of our Lives, and lay us under a Necessity of committing all manner of Crimes, and yet hold that he will punish us ever-

Every
thing un-
der an In-
evitable
Fate.

Absurdi-
ty of this
Opinion.

everlastingly for complying with his Decrees, seems a greater Absurdity than any the *Indians* maintain. Besides, if God's Decrees are irrevocable and irresistible, and he has already determin'd our Fate ; to what purpose are we advis'd to repent and amend, and pray to this Inexorable Being, or deprecate any Calamity ? To tell us that the Means as well as the End are Decreed ; and yet at the same time, that no Means whatever can avail us or have any tendency to promote the End : For that God acts irresistibly and entirely without our Concurrence, is to make him decree Means that are of no manner of use, and which in this view cannot properly be stiled Means. On the contrary, if the Means have a tendency to promote the End, then there is something besides the absolute Decrees of Heaven that promotes our Salvation. To proceed, why may not a Person who believes every Action of his Life decreed innocently sit still and neglect all Means ? for he may say, it was Decreed that he should sit still and neglect all Means, and consequently can incur no Guilt in thus complying with God's Decrees. On the other Hand, if I use all the Means I am directed to, according to these Gentlemen, it is because I am under a Necessity of using them, and could not have done otherwise ; and then why am I to be commended or thought better of than if I neglected them ? And yet we see a wide difference made by all the World, between those who take good Courses and those that take bad ; when according to this Doctrine, the Vertue of both are equal.

But

But altho' these Consequences cannot be avoided, yet they are thought to be sufficiently answer'd, by starting Difficulties on the other side ; say they, if God foresees all Events, and has ordain'd certain Causes which he knows will infallibly produce such Effects ; then may he very well be said to have decreed the Effects also, because such Causes could have had no other Effects.

The usual Answer to these Objections.

But this Argument, if it proves any thing, Reply. proves too much ; namely, *that God could not make a Free Agent and be Omniscient*, which surely no Man will affirm ; and if God *could*, he certainly has made us Free Agents, it resulting so much more to his Honour to give us our choice of Happiness or Misery, as he frequently does in the Sacred Writings, than to have pronounc'd a rigorous irreversible Decree, assigning Millions of Souls to exquisite and everlasting Misery, for committing Actions (Crimes I cannot stile them, being under a Fatal Necessity) which it was not in their Power to avoid.

Besides, all the Offers of Salvation in the Gospel, according to this System, must be rather an Insult and Banter upon Human Nature, than that merciful Dispensation it is generally apprehended to be : To shew us the way of Salvation, to incite and intreat us to accept of Happiness ; and tell us at the same time, it is not in our power to make any advances even in Wish or Thought, towards closing with the Terms propos'd, is surely such a Mockery and so insincere a Practice as we would not ascribe to a Man like our selves, much less to God, whose Justice and Goodness we acknowledge to be infinite, if we do not flatter him : And to make our

Saviour come into the World and Dye for Sinners, he had decreed never to Pardon; or make him Dye for those he had before decreed to Pardon, and who according to this Notion were destin'd to Happiness, and could not resist the Grace, if our Saviour had never come into the World, is equally absurd, and makes his Sacred Blood of very little Value. That *Indians*, who know nothing of God, or which is the same thing, have no just Notions of his Attributes, and have never heard of the kind, and let me add *sincere* Offers of Salvation made to Mankind, should ascribe every thing to Fate or inevitable Necessity, is not much to be wonder'd at; but that we who adore the Divine Goodness for his merciful Offers of Salvation to Mankind, should talk of secret Decrees and inevitable Fate, whereby they are all defeated, is very absurd; either we have a freedom of Choice, or the setting before us Life and Death, Happiness and Misery, as the Sacred Writings do, is a perfect Mockery.

Precepts
to be
observ'd
by the
Talapoins.

To return to the Religion of the *Talapoins*: They are prohibited to kill any thing, to Steal, commit Uncleaness, to Lye or drink Intoxicating Liquors. By the first, they understand they are prohibited not only to kill Men or Animals, but Vegetables, and therefore do not destroy the Seed of any Plant; as for the Fruit, that does not affect the Life, and therefore they think themselves at full Liberty to eat it; but then they preserve the Kernel or Stone, that being the Seed; nor will they eat Fruit before it is Ripe, because then the Seed would come to nothing. They will not destroy any thing which we deem Inanimate, because they imagine every thing

is Animated, as has been observ'd, by some Spirit or Genij, and that in destroying any of them, they dispossess a Soul of its Habitation; and for that Reason they would not cut down a Tree upon any account, or break off the Branches; but when it is cut down to their Hands, or a Beast be ready kill'd, they make no scruple of using or eating them, because they can do no further mischief thereby. They do not think it lawful to open a Vein, or make an Incision which may let out the Blood on any account, looking upon it, that the Soul has its Residence in the Blood; and some *Indians* carry this so far, that they will not wound a Plant to let out the Juices. But the *Siamese* have ways to evade most of the Precepts their Religion enjoyns. Thus in War, they say, they are not the occasion of the Death of an Enemy, but their Enemies themselves, in advancing upon their Shot; for they always shoot something short of them, as has been observ'd. And when the *Talapoins* eat Rice, which is a Seed, they do not boil it themselves, because this would kill it, which would be a Sin in them; but they make their Servants boil it and kill the Seed, and then they look upon the eating it to be innocent. They hold it also to be a Sin to Piss either upon the Earth, the Fire or the Water, because it might extinguish the Fire, or corrupt the other Elements; but their Servant may pour away the Water, and do what Mischief of that kind he pleases; and they do not look upon themselves accountable for it.

To proceed, the *Talapoins* may not hear Musick, or see Plays or Dancing; they must use no Perfumes, or touch Gold or Silver

(tho' 'tis observ'd they grow Rich) or meddle in any matter which does not immediately concern Religion. A *Talapoin* must borrow nothing of a Layman, or contract any Friendship with him in hopes of Alms or Presents; nor may he lend upon Usury: He must keep no Arms, Eat or Sleep immoderately, Sing diverting Songs; Whistle or Play on any Instrument, or use any Sport or Diversion whatever: They are prohibited also to Judge or Censure their Neighbours; to get up on any Trees, lest they should injure them, or burn Wood: They may not look upon a Woman with Complacency, or speak to one in private, nor buy or sell any thing; they must not set by what they beg one Day for the next, but give what they do not eat to some Animal: They may not Till the Earth, keep Poultry, Elephants, Horses, Buffaloes, Hogs or Dogs: They are prohibited to sit near a Woman, to speak otherwise than they think, or to covet anothers Estate: They Sin in Riding on a Horse, Elephant or in a Palequin, or wearing Rich Cloaths or Shoes, and in covering their Heads; or if they receive any thing of the Hand of a Woman, and therefore she lays down her Alms for the *Talapoin* to take up: A *Talapoin* sins if he loves one Man better than another; if he eats in Gold or Silver, or wears any Colour but Yellow; if they lift up their Voice when they Laugh; if they boast of their Descent or Learning, or Visit any but their Fathers, Mothers, Brothers or Sisters, they Sin: If any of them run in the Streets, or lift up their Cloth about their middle: If they look Impudently in any Man's Face, or return Railing for Railing; if they Threaten any Man, or Wrangle, or

are

are angry, or if they enter into the Temple with any *Talapoin* they know is indebted to another, they Sin ; they must neither make a Fire, nor extinguish it ; they must not eat the Flesh of a Horse, Elephant, Serpent, Tyger, Crocodile, Dog, or Cat ; they must not beg daily at the same House ; they must not sleep in the same Bed with their Pupils, or any other : great Neatness and Modesty is also requir'd of them ; When they go to a Funeral, the Certainty of Death, the Instability of human Affairs, and the like, are to be the Subject of their Hymns and Discourses.

When they are told, that according to their Doctrine of Transmigration, Murder may be a very innocent Thing, because it only delivers the Soul from a Life it was condemn'd to by way of Punishment : They answer, that a Soul is always injured, when it is violently disposses'd, and that it is not releas'd, but condemn'd to some other Body, in the same Circumstances, to compleat the intended Time it was design'd for this Life. And, according to this Notion, the murder'd Person receives no great Injury neither ; but it is in vain to account for all the Absurdities and Contradictions to be found in a false Religion. We find some Sects of Idolaters, the *Chinese* particularly, destroying their Children, that they may revive again in a more happy State, and avoid the Miseries attending Poverty, &c. But if they are to possess a Body in exactly the same Circumstances, they might as well suffer them to live out their destin'd Time at first, for they would have no Advantage by Dying, but the Trouble of a fruitless Removal : And tho' some of them believe Self-Murder to be meritorious, and

to entitle them to a much happier State upon the next Remove ; yet others, we find, who look upon one who murders himself not to deserve the Honours of a Funeral, and believe the Soul of such a one is condemn'd to wander among the evil Genij, or rather becomes one of those malicious Spirits, which delight in afflicting Mankind.

The Pre-
cepts of
their Re-
ligion ex-
plain'd. The first Precept of their Religion, prohibiting the killing of any Creature, they do not only extend to Men and Animals, but to Plants and Seeds, as has been observed. As to their second Precept, which prohibits Stealing, they do not seem to regard it much. By the third and fourth, concerning Impurity and Drunkenness, they look upon the Married State to be as much prohibited as irregular Lust ; and the Drinking strong Liquor, tho' never so moderately, to be as criminal as being drunk with it. And indeed their Religion requires so high a Degree of Purity and Abstemiousness, that they do not think it is possible for the prophane Laity to arrive at that Perfection it requires : The *Talapoins*, the Priests, only are suppos'd to live up to these Rules, who by their extraordinary Holiness, as themselves give out, make Satisfaction for the Sins of the People : The Righteousness of the Priests, 'tis said, is imputed to them, provided they are not deficient in their Alms and Offerings to those Fathers. But against whom these Sins are committed, or to whom Satisfaction is to be made, if they believe there is no God to take an Account of their Actions, I do not understand ; and therefore, tho' they may worship inferior or subordinate Deities, yet it is not improbable the Popish Missionaries have

have misrepresented them in this Particular, especially since they acknowledge a State of Rewards and Punishments, and several Degrees of each. To proceed,

As the *Talapoins* look upon themselves to be holier than the rest of Mankind, their Pride, 'tis observ'd, is answerable to this fond

Pride of
their
Priests.

Opinion : They seat themselves therefore always above the Laity, and disdain to salute any but those of their own Cast : It is beneath them also to mourn for the Death of a Friend, or even of a Parent. They confess, 'tis true, to their Superiors in general Terms ; but even this is a Declaration rather of their Righteousness, than of their Sins ; for example, they say, *I have neither stolen, or ly'd, or drunk any strong Liquor, &c.* And, in short, like the antient and Modern Pharisees, boast that they are not as other Men are, Extortioners, Unjust, &c. when indeed they have only found out ways to evade the Precepts of their Religion, and lull their Consciences asleep ; none being more remarkable for Covetousness and Extortion than themselves.

Hypocri-
sy.

It is a Sin also, it seems, for these Puritans to laugh aloud, or to be seen without an austere cloudy Brow ; and answerable to the Homage they expect, they are almost Deify'd by the Vulgar : In one Thing however their Modesty appears, they never pretend to controul the State, or meddle in Affairs of Government ; and the Government, on the other hand, never make Rules or Orders in Religious Matters, but inviolably maintain the Privileges of the Clergy.

Never
meddle
with the
State, and
protected
by it.

We have already observ'd nine Degrees of Happiness or Misery, which, according to the *Siamese*, Departed Souls pass through ; but

in

Heaven
of the *In-*
dians.

in all these States it seems they are born and dye, and are not yet arriv'd at their ultimate Happiness; but after several Transmigrations, in which a Soul has perform'd a multitude of good Works, they believe it may at length merit so far as to be exalted above all Mortal States, and, being exempted from any future Transmigration, shall enjoy an eternal Rest, and be no more liable to Pain, or Grief, or any Calamity whatever. And this is properly the Heaven of the *Indians*; for tho' they do expect great Happiness in the highest of the nine Regions already mentioned, yet they do not hold, that the Joys of that State are everlasting, or free from every kind of Uneasiness; but Men they hold are born and die in that, as well as other States; nor do they imagine, that any Souls will be eternally punish'd in the dismal Abodes appointed for the Evil Genii, but will come upon the Stage again, and if they do not merit Heaven, will be destin'd to an eternal Transmigration, which is properly the Hell of these Idolaters.

Hell.

When a Person has happily merited Heaven, before he is translated thither, (for such a Soul is supposed to be incapable of Dying any more) they attribute to him an invincible Strength of Body, and a perfect Skill in all Sciences, and believe he becomes a most Powerful Preacher of Righteousness to Mankind: After which he *disappears*, or is taken out of their Sight, *like a Spark* (as their Expression is) *which is lost in Air*: And to the Memory of such as these, they dedicate their Temples. But the Person they suppose has surpass'd all Men that ever liv'd in Holiness, and whom therefore they worship with the highest

highest Devotion, is *Sommona Codom*; *Sommona* signifies a *Talapoin* of the Woods, *Codom* was ^{*Sommona Codom*} the his proper Name; and, as has been observ'd only Idol already, Vertue, according to them, is only to which they pay chiefly in the *Talapoins* of the Woods. In the ^{Divine} Opinion of *Loubiere*, the *Siamese* have no other God, but this *Sommona Codom*, no Notion of the Great Creator of Heaven and Earth. But it is difficult to assent to him entirely, because some Superior Being surely they must acknowledge, who advanced *Sommona Codom* to his Supreme Felicity, and rewarded his inimitable Piety; and perhaps this may be at last the History of the Incarnation, mix'd ^{Whether the History of him} and disguis'd with a great deal of Fable, as ^{have not some Re-} several other Events in the sacred Writings ^{sem-} certainly have been. For, I think, there is no ^{blance of the Incar-} manner of doubt, that St. *Thomas* preach'd the Gospel in *Proper India*; there being *Christians* found there; when the *Portuguese* first ^{nation.} came into that Country; these *Christians* still have a Tradition of his being there, and shew the Place where he was martyr'd; and these *Indian Christians* were certainly not the Disciples of *Rome*, for they refus'd to acknowledge the Authority of that Church, and in some Instances to comply with it at this Day, as shall be observ'd in speaking of the Religion of the *Hither India*. Now *Siam* lying but upon the opposite Shore, and nothing dividing it from the *Hither India*, but the Bay of *Bengal*, it is not difficult to suppose, if St. *Thomas* was martyr'd there, some of his Disciples preach'd the Gospel in the adjacent Countries. What seems also to be a Confirmation of this Opinion, and which *Loubiere* observes the Missionaries lay a great Stress

upon, is, that the Books of the *Talapoins* make *Maha Maria*, or the Great Mary (*Maha* signifying Great in the *Balie* Language) to be the Mother of *Sommona Codom*, and that he was never conceiv'd after the manner of other Mortals, but born of a Flower; or, as some explain it, that his Mother was impregnated by smelling to a Flower. But to these Conjectures *Loubiere* answers, that this Name *Maria* is as often wrote *Mania*, and always pronounc'd *Mania*; and he thinks the Missioners are too forward in building much upon it. For my part, I shall not take upon me to determine any thing in this Matter; possibly there may be some Truth mix'd with a multitude of Falshoods. There are so many palpable Contradictions to be found in Popish Legends, and Catholicks are so apt to stretch in their Relations of Facts, which have a Tendency to promote their Religion, and especially such Things as may derive any Honour to the Blessed Virgin, that we ought to use great Caution in forming our Judgment. Was I sure, that the *Talapoins* in their Books make *Maha Maria*, or *Mania*, the Mother of *Sommona Codom*, and that he was conceived in a miraculous Manner; that he was a great Preacher of Righteousness, and the most perfect Man that ever appear'd in the World; and that at length he disappear'd, and was translated to the supremest Felicity: If all these Facts are recorded in these Books, I confess it would be of some Weight with me; tho' I must beg the Missioners Pardon, if what *Loubiere* has given us on this Head, is more attended to, than any of their Relations, he appearing to have much less Superstition than is generally found amongst them,

them, and not seeming at all addicted to propagate Holy Cheats: On the contrary, notwithstanding he is a Roman Catholick; he gives so little Countenance to the Miracles the Missioners pretend to Work in the East; that he has not related one of them as I remember: However he is a Catholick, and his Book Printed in a Country where pious Frauds are not altogether banish'd; and some Facts may be inserted in his Book which he is not the Author of. To conclude, it is no small Reproach to the Reform'd, that we never send one Protestant Missionary abroad, who may clear up our Doubts in these Matters. Those who are sent either to the *East* or *West Indies*, under the Notion of propagating the Christian Faith, are only Chaplains to our Factories and Plantations; and seldom attempt to inform themselves of the Religion of the *Indians*, much less to recommend their own to them. Their Numbers also are so small, and they are so little vers'd in the Arts and Sciences the Roman Catholick Missioners are instructed in, that they could do but little good if they attempted it. Indeed they are compos'd of such of the Clergy who could expect little from their Merits at home, or some few others whom Covetousness has prompted to go abroad, as the speediest way of raising their Fortunes; which for that Reason they are chiefly intent upon. The great Pains the Roman Catholick Clergy take in qualifying themselves in Arts and Sciences, in order to render themselves useful to the People they are to Preach to: The indefatigable Pains they take in learning the several Languages, and the Abstemious and Auster Lives they lead in order to set themselves

No Protestant Missionaries in the *Indies*.

upon the Level with the *Indian* Priests, must remain an everlasting Reproach to all Protestant Countries ; a Prospect of Gain carries us to the remotest Corners of the Earth, but we will not move one Step to advance our Holy Religion. The *Dutch* indeed, 'tis said, permit the Popish Clergy to instruct their Slaves in the Mysteries of Christianity ; but to the Shame of our *English* Merchants, they will hardly suffer a Slave to be instructed in the Christian Religion, for fear he should presume to think himself of the same Species with his Master, and consequently expect to be treated with Humanity.

Sommona
Codom's
History.

To return to *Sommona Codom* : His Father, the *Talapoin* Books relate, was King of *Ceylon*, that delicious Island where the true Cinnamon only grows, and is now subject to the Tyranny of the *Dutch*. *Sommona Codom* bestow'd all his Estate in Charity, pull'd out his Eyes and kill'd his Wife and Children, and gave them to the *Talapoins* to feed on. They relate also, that another *Sommona Codom* will hereafter arise ; who will also kill his Children for the *Talapoins* ; by which Charity he will arrive at the highest pitch of Vertue : And when any one appears in the World with an uncommon Degree of Stupidity, they are apt to think this is the promis'd *Sommona Codom* ; for *Loubiere* and some others imagine, that the Supream Felicity of the *Siamese* consists only in a State of Insensibility. But as Stupidity may in some Instances resemble Philosophy, and a Man who is slow of Apprehension, may be thought to have got the better of his Passions ; so I am apt to think that they look upon their *Sommona Codom* to have such a Degree of Perfection, that nothing which

uses

uses to disquiet poor Mortals, can affect him in this Exalted State. And it is a very strong Indication that they do not look upon their *Sommona Codom* to remain in a State of Insensibility, or even in an Indolent Unactivity, in as much as they Pray to him in their Distresses, and offer up Thanksgivings for their Deliverances. What could they do more if they had the same Conceptions of their God, we have of ours? He is not surely Insensible, if he regards the Distresses of his Votaries. They imagine he knows and can relieve their Distresses.

To return, they believe that *Sommona Codom*, before he enter'd into this State of Bliss, acquir'd a prodigious Strength of Body, and had the Power of Working Miracles; that he could enlarge his Body to what size he pleas'd, and then reduce it to so small a Point as perfectly to disappear: That he had Two principal Disciples, one on his Right Hand and the other on his Left, whom they place behind him on their Altars; these Images being much less than his: He that is plac'd on the Right, is call'd *Pra Mogla*, and that on the Left, *Pra Scarabout*; and behind these on the same Altar they place other Images, which represent the Officers of *Sommona Codom's* Palace, and round the Galleries of the Cloysters adjoyning to their Temples they have sometimes several other Images. Images on their Altars.

They Report that *Pra Mogla*, at the request of the Evil Genii, overturn'd the Earth, and took Hell-Fire into the hollow of his Hand, endeavouring to extinguish it; and finding himself unable to effect it, pray'd to *Sommona Codom* to extinguish the Fire; but he deny'd him, apprehending that Men would abound in Wickedness, if the dread of this Punishment

ment was remov'd. But 'tis observable, that whatever Power they ascribe to *Sommona Codom*, they apprehend he exercises it only over the *Siamese*, and does not concern himself with other Nations ; and that every Kingdom has a particular Deity which presides over it. It is further to be observ'd, that they do not look upon their *Sommona Codom* as the Person who first instituted their Religion, or gave them the abovesaid Precepts ; but that he restor'd and re-establish'd them, after Mankind had swerv'd from those Rules which were originally enjoin'd them.

Siamese
have no
prejudice
to other
Religions

The *Siamese* make no Objection to the Religion of Foreigners, apprehending that every Country may have a Religion peculiar to it ; but it is very difficult to persuade them their own is false. They erect Temples to the Memory of certain Men, whom they believe to have excell'd in Vertue, and of whom they relate many incredible and ridiculous Stories ; and these the *Portuguese* have call'd the Gods of the *Indies*. But *Loubiere* justly observes, that there is nothing capable of more various Senses than the Word *God* ; and that it is very wrong to look upon all such as Gods, in the Sense we retain of the Word, to whom an Exterior Worship is paid : That the *Greeks* and *Romans* erected Statues to Living Men, without any design to make them Gods : The *Siamese* do not only erect Statues to their Living Magistrates, but build Temples to them, and institute a kind of Worship ; they prostrate themselves, burn Lights and Incense before those Images at certain set Times : And several Christian Princes are approached upon the Knee, being the same Posture we offer up our Devotion to the Deity. From whence
he

he infers, that the Exterior Worship of the *Indians* is no Proof they believe every thing they Worship a God ; but that they may still be accounted Atheists, or Idolaters at best, in paying Divine Honours to what is not really God. But surely a Being they pray to in their Distress, and whom consequently they must acknowledge to be endued with that Power, Wisdom and Goodness we ascribe to God, must free them from the Reproach of Atheism ; however their Worshipping him under the representation of a Senseless Image, may render them guilty of Idolatry : And of which Mr. *Loubiere* may find a Difficulty in excusing those of his own Persuasion, who do much the same thing.

From this View of the Religion of the *Siamese*, *Loubiere* advises the Missioners, who want the Gift of Miracles, not suddenly to discover to the *Indians* all the Mysteries of the Christian Religion, or such Doctrines as may give Offence : For Instance, he would not have them mention the Mysteries of the Incarnation, and with great Caution, preach up the Worship of Saints ; for With what probability of Success, says he, can they bluntly advise them at first to remove *Sommona Codom*, *Pra Mogla* and *Pra Scarabout* from their Altars, and introduce *Jesus Christ*, *St Peter* and *St. Paul*, in their rooms, before they have instructed them in the Existence of God the Creator, justly provok'd at their Impieties ? Nor could it be suppos'd the Doctrine of a Crucify'd Saviour would be attended to, till they were made to apprehend that one might be Unfortunate and yet Innocent. After this, he thinks it would not much offend the *Siamese* to let them understand that *Jesus Chirst* voluntarily suffer'd

Advice
to the
Indian
Missioners.

suffer'd Death to atone for the Sins of Men ; because they believe that *Sommona Codom* gave his Wife and Children to the *Talapoins* to feed on.

He apprehends it necessary also to observe some Moderation, to speak with Respect of *Sommona Codom*, *Brama*, and the rest, to whom the *Indians* have erected Altars ; and to admit they may have been great Lights in their Time, and that they deserve to be Honour'd, as they have endeavour'd to inspire the People with Virtuous Principles : And not with an imprudent Zeal rail at the Ignorance of those they would Convert, for believing some Fables which a Succession of Ages has convey'd down to them ; and of which they are not the Authors.

As for their Doctrine of Transmigration, how false soever it be, it is acknowledg'd to be attended with some good Consequences. The Prohibition of Meats is a very wholesome Advice in *India* ; and the Horror of Blood it creates, makes them tender of shedding it : and they do not cease to reproach the *Europeans* for the destroying the Lives of so many in Battles on very trifling Occasions, as often as the *French* Missionaries cry up the Actions of their Grand Monarch.

This Doctrine of Transmigration also is a great Support to the *Indians* under any Calamity, and lessens the dread of their Dissolution ; being assur'd they shall some time revive again in a Happier State. And 'tis observ'd, that the Eunuchs, who of all Men look upon themselves the most Unhappy here, are fondest of this Doctrine.

That Veneration also which their Religion teaches them to observe towards their Parents
and

and Governors, is highly Commendable, and tends much to the Quiet of the World. *Lou-biere* also advises, that their Priests be not treated as Impostors and designing Persons, for, says he, they deceive only because they are deceiv'd ; and as to their requiring Alms of the Seculars, it is no more than is observ'd in every Country, those who Minister at the Altar being allow'd to live of the Altar.

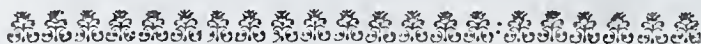
The most effectual way he thinks to prevail on this People to embrace Christianity, supposing Miracles are ceas'd, would be in as soft Terms as possible, and as if it were by accident to shew them their Errors, first in the Sciences, especially in Mathematicks and Anatomy, which it would be easy to demonstrate ; and if they found themselves in a palpable Error in one thing, they would be apt to suspect they might be so in another. Then he advises to change the Terms of their Worship as little as possible ; for Instance, to call the True God, Sovereign Lord or King of Heaven and Earth, or by some Appellation, which in the Language of their Country expresses the Highest Veneration ; but to annex to these Names a true Notion of the Deity.

The Word *Gott*, which now signifies God among the *Germans* and *Dutch*, was anciently the Name of *Mercury*, *Vossius* observes, who was ador'd by all Nations : Nor did the Words *Theos* and *Deus* among the *Greeks* and *Latins*, *Lou-biere* supposes, Originally signify such a Being as we adore for God ; but the Primitive Christians chose to make use of such Names as were in use in the Countries where they Preach'd, which came nearest to the things they treated of.

The various Acceptation of the Word God.

The Reason why Christianity is not embrac'd in India.

But what *Loubiere* urges, as the most necessary Qualification of a Missionary is, that he conform himself as much as he possibly can with Innocence, to the Manners of the People in his Diet, Lodging, &c. and instances in the Success a certain Father had by observing this Method in *Madura*: He liv'd like a Bramin of the Woods, he tells us, went with his Head and Feet bare, and his Body almost naked, imitated them in their abstemious way of Living, and by this Method is said to have converted several Thousands: Above all things, there must appear no Design of raising a Fortune or growing Rich at their Expence. And as the *Indians* do not seem to have any Prejudice to any particular Religion, *Loubiere* is of Opinion, they would have been enamour'd with the Beauties of Christianity long ago, had not the Avarice, Ambition, Injustice, Treachery and Tyranny of some *European* Nations in the *Indies*, so contradicted their Doctrine, as to raise in the *Indians* a just Abhorrence of their Persons. To which may be added, the Dissolute and Profligate Lives of most Christians who visit that Coast.



C H A P. VIII.

Treats of their Marriages, Women, Children, Slaves and Funeral Rites.

Marriage. **W**HEN a Person designs to Marry his Son into any Family, he employs some Women to propose it to her Relations; and if the Proposal be accepted, the Nativity of the Young Fellow and his Mistress is Calcu-

Calculated by some pretended Conjuror : They consult him also to know if it is like to prove a Happy Match, but principally whether the Family they Marry into is Rich ; for the Tyranny of the Government is such, that every Man is forc'd to conceal his Wealth. Upon the Answer of the Cunning-Man, both sides form their Resolutions : When the Old Folks are agreed, the Young Fellow is allow'd to visit his Mistress Three Times, and make her some small Present of Betel or Fruit : At the Third Visit the Relations are present, and the Lady's Portion is paid down : And now the Marriage is look'd upon to be compleat, and the new Married Couple have Presents made them by their Friends.

They proceed soon after to Consummation, without performing any Religious Ceremony ; for the *Talapoins* are by their Law prohibited to be present at these Solemnities : Some Days after indeed they go to the House where the Wedding is held, and sprinkle the Married Couple with Holy Water, and repeat some Prayers for their Happiness.

The Wedding is attended with Mirth and Feasting, as in other parts of the World, and Persons are hir'd to Dance and divert the Company ; but neither the Married Couple or their Relations ever Dance on these Occasions. The Entertainment is made at the Bride's Father's, where the Bridegroom builds an Apartment on purpose, which is soon done after their slight way of Building ; here the new Married Couple remain some Months, and then go to a Settlement of their own.

The Ornaments of a Mandarin's Daughter at a Wedding, is such a Coronet or Circle of Gold as the Mandarin wears on his Cap of

Ceremony: Her Cloaths are also finer than ordinary, and her Pendants of greater Value; and she has more Rings than usual on her Fingers. The greatest Fortune at *Siam* does not exceed 5000 Crowns; and the Man's Substance, as near as they can guess, is equal to it. They may have more Wives than one; but this Liberty is seldom taken, unless by the Great Men; and that more for State, 'tis said, than any thing else.

One Wife
the rest
Slaves.

When they have several Wives, one is call'd the Chief or Great Wife, the others are purchas'd and Attendants on her; the Children of these Inferior Wives, call their Father Lord as well as Father; the other only call him Father.

Degrees
prohibited.

Marriage in the first Degree of Consanguinity is prohibited; notwithstanding which the present King, 'tis said, Marry'd his own Sister, and having an only Daughter by her, afterwards Marry'd her; their Princes thinking it beneath them to Marry any but their own Blood.

Children
of the
Chief
Wife only
Inherit.

The Children of the Chief Wife only inherit the Husband's Estate; the Children of the Inferior Wives are accounted Slaves, and both they and their Children may be sold by the Heir.

Estates
chiefly
Goods.

The Estates of the *Siamese* consist for the most part in Money and Goods; for tho' their Lands are said to be Hereditary, the King seizes on them when he pleases, even after he has sold them himself, without returning the Value; so that few care for enlarging their Fields: and they endeavour to conceal their Personal Estate from the Observation of their Prince, who is sometimes as free with that too.

Diamonds

Diamonds therefore are mightily valued at Siam, being easily conceal'd.

The *Siamese* Wives are remarkable for Women their Fidelity to their Husbands; Jealousy is Faithful and Dili- hardly heard of amongst them: They work gent. for their Husbands, and maintain them all the Time they are in the King's Service; which is not only Six Months in the Year, but sometimes the Prince compels them to remain in his Service Two or Three Years together. There is a Liberty of Divorce Divorces. allow'd; but this is never practis'd unless among the poor People, when they can't tell how to live and maintain their Families: It is in the Man's Power only to Divorce himself, but he never denies the same Liberty to the Wife, if she requires it; and tho' he restores the Portion she brought, the Children are equally divided between them, unless there is an odd one, which falls to the Woman's share; for she takes the First and Third, and all the odd Numbers, and the Husband the rest: After the Divorce, the Parties are at liberty to Marry again the very Day, if they think fit. But tho' these Divorces are allow'd, they are generally detested by this People.

The Husband is absolute in his Family, Power of and may sell his Wives and Children, except the Fa- the Chief; and the Widow has the same ther and Power after his Death, unless the Children Mother. of the even Number, the selling of whom, the Father's Relations may oppose. But the Father may not kill his Wives or Children; all killing of Persons, but in their own defence, being contrary to their Laws.

It is not reckon'd Scandalous for Unmar- Simple ry'd People, who have the disposal of them- Fornica- tion not selves, to lie together; and the Women of Scanda- Pegu, lous.

Pegu, who live at *Siam*, will offer themselves to Foreigners, and continue as faithful to them as their Wives while they remain in the Place : They are proud of being with Child by a White Man, and are not the less esteem'd by their Nation. But the Women of *Siam*, *Loubiere* observes, are too proud easily to admit Foreigners to their Bed. Our Sailors on the contrary tell us, that they are very forward in offering their Persons ; but possibly our People may not distinguish between the Natives of *Siam* and those of *Pegu*, who reside there.

Will Sur-
render
them-
selves to
save their
Parents.

Parents are answerable for the Faults of their Children ; and tho' a Son charg'd with any Crime has made his Escape, if his Father or Mother, or any of his collateral Relations are taken up by the Government on his account, he will not fail to surrender himself to indemnify them.

Women
enjoy
their Li-
berty.

The Women of *Siam* managing all the Trade, enjoy a perfect Liberty ; but it is said they will not admit of Visits from Men, and are more Jealous of their Husband's Honour in this particular, than their Husbands are of them. The Wives of People of Quality seldom stir abroad but to the Temples, or to make a Family Visit ; this does not proceed from any Restraint of the Husbands, but they place their Glory in their Chastity, and therefore are extremely cautious of giving the least colour for scandalous Reports. And it is observ'd of the *Indian* Women, that they had rather their Husbands should kill them than suffer them to fall into the Hands of their Enemies ; nor do the Husbands regret any thing more than their being taken Prisoners.

They
have a-
bundance
of Ho-
nour.

But

But tho' these fine things may be said of the generality of their Women, there do not want Instances of Ladies who will hazard their Honour and their Lives to gratify a Lascivious Humour : This indeed principally happens among the Wives of the Great, or the Royal Concubines, who are possibly slighted and neglected by their Tyrants for some one She-Favourite. But however that may be, the *Indian* Princes seldom fail to punish with the cruelest Deaths, such Women as are unfaithful to their Bed, as they term it ; tho' perhaps the unhappy Creatures they have thus imprison'd in their Seraglios, are hardly known to them, and only seek to satisfy that propensity Heaven has implanted in them ; and to propagate their Species in a way which they cannot be ignorant Nature design'd they should.

Cruelty
of the
Prince to
the Wo-
men that
offend.

The King of *Siam* however looks upon it to be in the Power of any Woman to suppress these Desires ; and therefore orders such Offenders, first to be cover'd by a Horse, and then put to Death. One of these Unhappy Creatures, *Loubiere* gives us an Account of, whom the King order'd to be thrown to the Tygers, and they refusing to seize on her, his Majesty offer'd her a Pardon ; but she chose this cruel Death rather than live any longer under his Tyranny : Whereupon the Tygers were set upon her, and he had the Inhumanity to stand and see her torn in pieces. But sure the Penances of the Seraglio must be great, when these Unfortunate Wretches choose rather to be devour'd by Wild Beasts than endure them. The King is not altogether so unmerciful to the Gallant, it seems ; but the Bastinado is often held a sufficient Attonement for his Crime.

More fa-
vourable
to the
Gallant.

If

Prosti-
tutes.

If a Person of Quality's Daughter goes astray, she is sold to an Officer who has a Patent from the King for liberty to prostitute Young Women; and he has not less than Five or Six Hundred of these Ladies under his Care.

Beggars.

None are afraid of Marrying on account of Poverty, or the having of Children; for their Relations seldom suffer them to beg: The only Beggars, almost, are those who have no Relations; and Slavery is not so shameful as Beggary, even to the Families they belong to as well as themselves.

Slaves.

Their Slaves are employ'd either in Husbandry and Gardening, or in some Domestick Affairs; or rather they are permitted to maintain themselves by their Labours, paying their Masters annually from 4 Ticals to 8 out of their Gains, that is, so many 3 s. *per Ann.* or thereabouts.

A Person may become a Slave several ways, either he is taken Captive in War, becomes so for Debt, or may be condemn'd to Slavery for some Crime; or lastly, he may be Born a Slave; and the Children of such who are Slaves for Debt born during the Slavery, are accounted Slaves tho' their Parents pay the Debt, and thereby recover their Liberty afterwards: If the Mother be a Slave and the Father Free, the odd Number belongs to her Master and the even to the Father, provided this Commerce be with consent of the Master; otherwise all the Children are Slaves to the Master.

Those who are Slaves to the King are constantly employ'd in his Service, and maintain'd by him; and those who are call'd Freemen, are oblig'd to spend Six Months in his

Maje-

Majesty's Service Yearly, and maintain themselves ; but the Slaves of particular Men are not employ'd in the King's Works, and yet the King never opposes his Subjects making themselves Slaves, if they are inclin'd to part with the little Liberty they have for a Maintenance.

When a *Siamefe* Dyes, the Corps is immediately put into a Coffin lacker'd and gilded ; and to prevent any Stench, 'tis said, they endeavour to consume the Bowels of the Deceas'd with Mercury, and have sometimes Leaden Coffins : They place the Coffin upon a Bedstead or Table, and it remains in the House till the Preparations are made for the Funeral, and the Head of the Family can attend the Solemnity : In the mean time they burn Perfumes before the Corps, and set up Lighted Tapers. The *Talapoins* also range themselves round the sides of the Room every Night, and entertain the Family with Hymns and Discourses suitable to the Occasion ; for which they are rewarded with Money as well as good Provision.

In the mean time a square spot of Ground is enclos'd with a Bambou Pale near some Temple ; round which are hung the painted and gilded Papers which the Family make, representing Houses, Goods, Animals, &c. In the middle of the Square stands the Funeral Pile, which, besides other Wood, has Yellow Sanders, Lignum Aloes, and other sweet Woods in it, according to the Ability of the Family ; and the Pile is built of Earth as well as Wood to a great Height.

The Corps is always carry'd to the Pile in the Morning, with the Sound of several kinds of Instruments, attended by the Family of the

A a a

Deceas'd,

Deceas'd, both Men and Women cloath'd in White, and with White Vails, bewailing themselves all the way, according to Custom; after them follow the rest of his Friends and Relations, and they choose to go in their Barges by Water towards the Burying-Place, as far as they can.

They do not burn the Coffin, but take the Body out of it and lay it on the Pile: The *Talapoins* of the Convent sing Doleful Hymns a Quarter of an Hour, and then retire; it being a Sin for them to be present when the Shows and Plays are exhibited, as there always are on this Occasion, attended with a kind of a Festival. The Relations notwithstanding do not seem to be mov'd by them, but continue their Lamentations, tho' there are no hir'd Mourners amongst them.

The *Talapoin's* Servant sets Fire to the Pile about Noon, which having burnt about Two Hours, the Corps is rather scorch'd than consum'd, tho' it is usually reported to be burnt to Ashes; this being thought to derive some Honour on the Deceas'd. The painted Papers which should have been burnt with the Deceas'd, are generally seiz'd by the *Talapoins* to be sold at some succeeding Funeral, not regarding the Occasion the Deceas'd may have for them in the other World. All the Company are Entertain'd by the Family for Three Days; who also bestow Alms on the *Talapoins* of the Convent where the Funeral is solemniz'd, and are at the Charge of Fireworks: But this can be understood only of the Funerals of the Great. Where a Son is not at the Death of his Father in Circumstances to perform all this, if he happens to be advanc'd afterwards, he will sometimes cause
his

his Father's Corps to be dug up to make him a Noble Funeral.

The Remains of the Corps which is unconsum'd, is put into the Coffin and bury'd under one of the Pyramids which stand about the Temple ; and sometimes they also bury with it precious Stones and Treasure : These Pyramids serve instead of Tombstones ; but the *Siamese* have no Epitaphs, and the Pyramids are so slightly built that they seldom last above an Age. The Burying Places by the Temples are said to be so Sacred, that none dare touch the Treasure buried there : But *Loubiere* assures us, he has known them borrow Files of the *Europeans*, to cut the great Iron Bars in two, which secur'd them.

The *Siamese* of Quality usually build a Temple on purpose, near the Place they design to be the Burying Place of the Family ; and those who cannot be at that Expence, present some Idol to a Temple already built : Those who are poor, bury their Parents without being at the Charge of a Funeral Pile ; and if they cannot afford to hire the *Talapouns* to sing the usual Burying Hymns, as the lowest degree of Respect they can pay to their Deceas'd Parents, they expose them on a Scaffold to be devour'd by Birds of Prey.

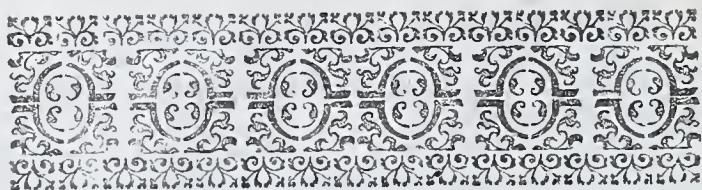
Criminals Executed by the State, Children Still-born, Women who dye in Childbed, those who are guilty of Self-Murder, and such as come to any Untimely End are never Buried ; such Persons being deem'd to have drawn the Judgments of Heaven upon them by their Crimes.

Pyramids
instead of
Tomb-
stones.

Temples
built by
the Bury-
ing Places.
Next to

Burying,
the being
devour'd
by Birds
of Prey
is most
desirable.

The Un-
fortunate
always
esteem'd
Wicked,
and de-
ny'd Fu-
neral Ho-
nours.



THE
PRESENT STATE
OF THE
Oriental Islands.

CHAP. I.

*Contains an Account of the first Discovery of
the Ladrone and Philippine Islands by
Magellans.*



BEFORE we advance any further Westward on the Continent, it will be necessary to turn back and take a View of the *Oriental Islands* we have left behind; and of these the *Ladrone* and *Philippine Islands* lie furthest East.

Ladrone and Philippine Islands The First European who discover'd these *Islands*, was *Ferdinandus Maglianes*, or *Magellans*, in his intended Voyage round the World, discover'd which his Ships afterwards perform'd, tho' by *Magellans*. he was unfortunately kill'd in one of them in a Skirmish with the Natives. This being the first Man that attempted to Sail round the Globe, it may be expected here, we should give

give some Account of his Expedition: He was a *Portuguese* Gentleman by Birth, and had serv'd his Country both in the Wars of *Africa* and the *East-Indies*, and particularly under *Albuquerque* the Famous *Portuguese* General, who reduc'd *Goa* and *Malacca* to the Obedience of that Crown: *Magellans* having had a considerable Share in those Actions, and finding himself neglected by the Government of *Portugal*, and even deny'd, as 'tis said, the small advance of a Ducat a Month in his Pay; left the Court of *Portugal* in Disgust, and offer'd his Service to *Charles V.* then Emperor of *Germany* and King of *Spain*.

Pope *Alexander* the 6th, it seems, upon the Pope's discovery of *America* by *Columbus*, had by his Grants Bull, dated 3 of *May*, 1493. granted to the all the Western King of *Spain*, his Heirs and Successors for Discoveries to ever, all the Countries and Islands discover'd and to be discover'd, One Hundred Leagues *Spain*, Westward and Southward of the *Azores* and *Cape Verd-Islands*. The *Portuguese*, who had before this time discover'd the Passage round East to the *Cape of Good Hope*, and had obtain'd a Grant *Portugal* of Pope *Martin* the 5th, about the Year, 1442. of all Countries discover'd and to be discover'd to the South and East of *Cape Bajadore*, which lies on the Western side of *Africa*, Lat. 27 North; look'd upon this Bull as an Encroachment on their former Grant, and began to dispute the *Spaniards* Right. However both Nations came at length to this Agreement, that the Line mention'd in the Grant to *Spain*, to be drawn from North to South through the *Azores*, and *Cape Verd-Islands* should be extended 270 Leagues further Westward; and that all Lands discover'd to the Westward of that Line should fall to the *Spaniards*, and the

the Countries towards the East to the *Portuguese*, and that neither should Trade in the others Limits. This Agreement was made the 7th of *June*, Anno Dom. 1493, and ratify'd by the King of *Spain* 2d *July* following, and by the King of *Portugal* the 27th of *February* after : And upon this both Parties prepar'd to make further Discoveries, the one to the *East* and the other to the *West*. But

First discovery of the way to the *East-Indies* by the *Cape of Good Hope*. *John* King of *Portugal* dying, Anno 1495, King *Emanuel* his Successor, in pursuance of his Predecessor's Design, in the Year 1497, fitted out Threë Ships under the Command of *Vasco di Gama*, who having doubled the *Cape of Good Hope*, arriv'd at *Callicut* on the Western side of the Continent of *India*; and returning to *Portugal* in the Year 1499, gave an account of the Feazibleness of establishing a Trade with *India* by the way of the *Cape of Good Hope*.

In the Year 1500, King *Emanuel* fitted out another Fleet, consisting of 13 Sail and 1500 Men, who in going out, discover'd the Continent of *Brazil*; they afterwards doubled the *Cape of Good Hope*, and arriv'd at *Callicut*; but were prevented settling here by the *Moors*, or *Mahometans* of *Arabia*, who had long enjoy'd this Trade to themselves, and transported the Spices and Riches of *India* to *Turkey*; from whence they had hitherto been convey'd to *Europe*.

The *Portuguese* Sail'd from *Callicut* to *Cochin*, being to the Southward of *Callicut* in 10 Degrees North Latitude, not far from *Cape Comorin*, the most Southern part of the Continent of *Proper India*; and having now got Footing in the Country, several Squadrons of Ships were immediately dispatch'd from
Portugal

Portugal one after another to support their Countrymen ; so that in a short time great part of the Rich Merchandize of the Indies, which us'd to come by the way of Turkey, was transported to Europe by the Portugal Fleet.

Portuguese
Monopoly
lize the
Indian
Trade.

The Portuguese were no sooner in Possession of Malacca, but they discover'd the Molucca's or Spice-Islands ; at which time Maglianes returning Home, and not being rewarded according to his Expectations, as has been hinted above, offer'd his Service to the Emperor Charles the 5th, proposing to discover a Passage to these very Spice-Islands by sailing Westward, which he apprehended would bring them within the Emperor's share, according to the Agreement above-mentioned ; that all Countries which should be discover'd Westward should belong to Spain, as all the Discoveries Eastward were to belong to the Portuguese. Thus much seem'd necessary to premise, in order to let the Reader into the Occasion of the first Discovery of the Philippines: I proceed now to give a short Account of this Voyage of Maglianes, but defer the Relation of the Discoveries and Acquisitions of the Portuguese on the Coasts of Africa and the East-Indies to the next Pamphlet ; where I shall treat of the Molucca's and Spice-Islands, so much the Desire of all European Nations.

Ferdinandus Maglianes having suggested to the Emperor the Probability of discovering a First Way to the Spice-Islands by sailing Westward, the Emperor soon hearken'd to him, and order'd Five Ships to be fitted out and man'd with Three Hundred Men, of whom Thirty were Portuguese ; and of this Fleet made Magellans Admiral, who set Sail from Sevil

Voyage
round the
World,
wherein
the Philip-
pine Islands
were dis-
cover'd.

10th of *August* 1519. on the 3d of *October* following he arriv'd at *Cape Verd* on the Coast of *Africk*, which lies within 15 Degrees of the *Equator*. He held on his Course to the South West, till he came upon the Coast of *Brazil* in 22 Degrees South Latitude, where he took in some fresh Provisions. The *Spainards* who liv'd to return Home again gave a very extravagant Account of the Inhabitants of that Country, which has since appear'd to have little Truth in it. They afterwards sailed into the 50th Degree of South Latitude, where they pretended to meet with a monstrous Race of Giants, which have never been heard of since ; and, among other improbable Stories, tell us, that their way of letting Blood there was by chopping a great Gash in their Arms and Legs with a Hatchet, instead of using a Launcet ; and the way of Vomiting their Patients was, by thrusting an Arrow a Foot and Half long down their Throats. So little Credit is to be given to some Discoverers, especially where they happen to be People of no Judgment, and who have but little regard to Truth, as it happen'd in this Case, where the Commander *Magellans* and most of the Officers died in the Voyage, and very few besides the common Sailors return'd to give an Account of the Expedition.

Streights
of *Magel-*
lan dis-
cover'd.

From this Country of Giants and Monsters they at length arriv'd at the Entrance of the Streights, afterwards call'd the Streights of *Magellan*, from the Admiral that discover'd them. These lie in 52 Degrees of South Latitude, and are about 100 Leagues in Length, but of a very uncertain Breadth ; being in some Places several Leagues, and in others
not

not above half a League over ; the Land on both Sides uneven and Mountainous and cover'd with Snow. The Point of Land from whence *Magellans* first discover'd the *Pacifick Ocean*, or *South Sea*, as it is usually call'd, was a Promontory, which in Memory of it he stil'd *Cape-Desiderato*; but one of the Ships in the Company, it seems, thinking there would be now no end of their Voyage; left him and returned Home: In these Streights they found plenty of fresh Water, Fish, Herbs, Wood and very good Harbours. They enter'd the *Pacifick Ocean* November 28, 1520. on which they sail'd above Three Months to the North West without seeing Land, and were put to very great Hardships for want of Provisions, several of their Men dying in the way ; but they had the good Fortune all the while of a fair Wind and a smooth Sea, which are always to be found in this Ocean within 30 Degrees of the *Equator*, in sailing from the Continent of *America* to the *East-Indies*: The Wind is observable in those Latitudes (as well in other Seas as this) constantly attends the Sun in his Course, at least in the Ocean at any great distance from Land, except within 2 or 3 Degrees of the Line, where the Winds are found to be variable ; otherwise for 30 Degrees on each Side the Line, the Wind hardly ever sits Westerly at any distance from Land. But to return to *Magellans*, on the 6th of March 1520, having Sailed 146 Degrees in Longitude to the Westward, he discover'd the Islands of *Ladrones*, or Robbers, as he afterwards call'd them from the Thievish Disposition of the People ; lying, according to his Observation, in about 12 Degrees North Latitude : Here he went ashore and refresh'd

Magellan's
Death.

His Ships
settle a
Factory at
the Spice-
Islands.

Emperor
Mortga-
ges his
Interest
in the
Spice-
Islands
to the
Portuguese.

his Men, but the People of the Island being very troublesome, he sail'd in a few Days for the *Philippines*, where, as has been already hinted, he was kill'd in a Skirmish with the Natives; having a little before his Death receiv'd Intelligence that the *Molucca-Islands*, which he came out in search of, were not far distant: And his Ships afterwards pursuing the Voyage arriv'd at *Tidore*, one of the *Molucca's*, on the 8th of *November*, 1521. In these Islands they were kindly received by the respective Princes, and suffer'd to build a Fort and erect a Factory at *Tidore*: They also left one of their Ships which was leaky there to be refitted, which the *Portuguese* afterwards took as Prize, and ruin'd their Factory. The other Ships which went out with *Magellans* return'd to *Spain* about *September*, 1522. And now the *Spaniards* by Virtue of this Western Discovery, and the Factory they had settled at *Tidore*, look'd upon it that the *Spice-Islands* were their Property; which the *Portuguese*, who were the first *Europeans* that Traded thither, thought they had the best Right to; and this occasion'd mortal Feuds between them; till at length the Emperor, in the Year 1529, having some pressing occasion for Money, Mortgag'd all his Interest in those Islands to the *Portuguese*, for the Loan of Three Hundred and Fifty Thousand Ducats, which he never repaid. But I shall speak more at large of the several Nations who have made any Pretensions to these Islands hereafter, and proceed now to give an Account of the Reduction of the *Philippines*, to the Obedience of the Crown of *Spain*; and of the present State of the *Ladrone* and *Philippine-Islands*.

Magellans

Magellans was indeed the first Discoverer of them, in the Year 1521. but there was no progress made by the *Spaniards* towards the Conquest of these Islands, until the Year 1564, in the Reign of *Philip II.* King of Spain; when *Don Lewis de Valasco*, Viceroy of Mexico, sent *Michael Lopez de Lagaspes* with a Fleet thither, imagining that by planting a Colony here, he might establish a Trade between Mexico, China and Japan.

The largest of these Islands, and which lies most to the North, is call'd *Luconia*; but by the Portuguese, *Manila*, after the Name of the chief Town in the Island. The People of *Luconia*, and several of the Neighbouring Islands, are now under the Dominion of the *Spaniards*; and neither in their Religion, Manners or Customs, are easily to be distinguish'd from them: But before I proceed to a more particular Description of the *Philippines*, it will be proper to give some Account of the *Ladrone Islands* which lie Four Hundred Leagues to the Eastward of them.

CHAP. II.

Contains a Description of the Ladrone Islands.

THE *Ladrones* are a great Number of small Islands, lying from the Latitude of 12 Degrees to about 28 North; the principal whereof are, 1. *Guam* or *Iquana*, which lies in the Latitude of 13 Degrees 21 M. according to *Dampier*; and in Seven Thousand Three Hundred and Two Miles to the Westward of

Cape Corientes, in the Kingdom of Mexico.
 2. *Sarpanta*, in Lat. 14. *Buenvista*, in Lat. 15.
Saespara, in Lat. 15. 40. *Anatan*, in Lat. 17.
 20. *Sarigan*, in Lat. 17. 25. *Guagam*, in Lat.
 18. *Alamaguan*, in Lat. 18. 18. *Pagon*, in Lat.
 18. 4. The Burning Mountain of *Griga*, in
 Lat. 19. 33. *Tina* and *Minga*, in Lat. 20. 45.
Urrac, in Lat. 20. 55. *Isle de Patas*, in Lat.
 25. 30. *La Disconocida*, in Lat. 25. 50. *Mala-*
brigo, in Lat. 27. 40. &c.

The Island of *Guam* is the most frequented
 of any of them; the *Spaniards* have a small
 Fort there mounted with a few Iron Guns,
 and Garrison'd with Thirty or Forty Soldiers:
 They have lately given it the Name of *Maria*;
 it is about Twelve Leagues long and Four
 Extent. broad, lying North and South, and is pretty
 high Champion Land; at a distance it ap-
 pears flat and even, but coming near it stands
 shelving; and the East side, which is much
 the highest, is fenc'd with steep Rocks, on
 which the Waves continually beat, being
 driven by the constant Trade Wind; on this
 side of the Island there is no Anchoring.
 Soil. The West side of it is low Land, and full of
 small Sandy Bays, divided by many Rocky
 Points: It has a reddish dry Soil, but indif-
 Fruit. ferently Fruitful in Rice, Pine-Apples, Me-
 lons, Oranges, Limes, Coco-Nuts; and a
 sort of Fruit call'd by our Sailors Bread-Fruit:
 The Coco-Nut Trees grow by the Sea, on
 the West side of the Island, in large Groves
 of Three or Four Miles in length, and a Mile
 or two over.

Bread
 Fruit.

The Bread-Fruit, *Dampier* mentions, grows
 on a Tree of the bigness of a large Apple
 Tree; it has a spreading Head full of
 Branches and dark Leaves; the Fruit grows
 on

on the Boughs like Apples, and is as big as an ordinary Football; it is round, and has a thick tough Rind, when the Fruit is ripe, it is yellow and soft and of a sweet Taste: The Natives eat it instead of Bread, they gather it while it is green and hard, and bake it till the Rind is scorch'd black; then scraping off the outside, there remains a tender thin Crust: The inside is white and soft like the Crumb of a Penny Loaf, and there is neither Stone nor Seed in it, but a pure Substance like Bread; but if it be kept above 24 Hours, it eats harsh and choky: It is in Season Eight Months in the Year, during which time the Natives eat no other sort of Bread; Travel-
 lers observe this Tree is to be found only in the *Ladrone* or *Philippine Islands*. They have Rice. some Rice, but the Soil being dry is not very proper for it; nor have they any great plenty of Fish: Their Hogs Flesh is excellent Meat, being fed with Coco-Nuts.

The Natives are well Shap'd, have strong Their Bodies and large Limbs; their Complexion Persons is tawny, their Hair black and long, their describ'd. Eyes small, they have thick Lips and white Teeth, their Visage is something longish, and their Countenance stern; but the People notwithstanding are Civil and Courteous enough, tho' they had the misfortune to acquire so ill a Name upon the first Discovery. They are often troubled with a Distemper much like the Leprosy; but otherwise the Country is pretty Healthful, especially in the Dry Part of the Year. In the Wet Season, Seasons. which begins in *June* and lasts till *October*, the Air is thick and foggy, but the Rains are not violent or lasting: This Island lies so far West of the *Philippine*, or any other Country, that

that the Westerly Winds seldom reach so far ; and when they do, they do not last long.

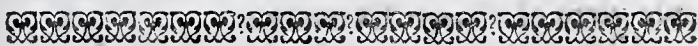
Boats and
Shipping.

These People excel in building Boats and other small Vessels ; they build them sharp at both ends ; the Bottom is of one piece, made like the bottom of a Canoo, which serves instead of a Keel, and is 28 Foot long ; the under Part of this Keel is made round, but inclining to a Wedge ; the upper Part is almost flat, and has a very small Hollow : It is about a Foot broad ; from hence both sides of the Boat are carry'd up to about five Foot high with Plank of five Inches broad ; but what is most remarkable in these Boats is, one side of them is flat, and the other rounding, with a pretty large Belly. They are about four or five Foot broad aloft, and the Mast stands in the middle with a Yard fixt to it ; they turn the flat side of the Boat to the Wind, which is here almost constantly East ; and the Vessel having a Head at each end, they Sail with either of them foremost, and need not tack as our Vessels do ; and they are thought to Sail the best of any Boats in the World. *Dampier* made Tryal of one of them, and computed it would Sail 24 Miles an Hour ; and says, the People of *Guam* will Sail to another of the *Ladrone-Islands* 30 Leagues distance, and do their Business, and return again in less than 12 Hours ; and that one of these Boats being sent Express to *Manila*, which is above 400 Leagues, perform'd the Voyage in four Days. The Tide here never rises above Two or Three Foot.

Houses.

The Natives of this Island have neat little Houses built with Wood and thatcht with Palmeto Leaves, and live together in Villages

ges by the Sea-shore, on the West side of the Island, having *Spanish* Priests among them to instruct them in the Christian Religion. There were heretofore about Three or Four Hundred *Indians* on this Island; but the Natives making an Attempt upon the *Spanish* Garrison, which consisted only of Thirty or Forty Soldiers, and the Insurrection being suppress'd by the Governor, they destroy'd their Plantations and went away to some other Islands, so that there was not above a Hundred upon the Island when *Dampier* was there; and those that remain'd were so set against the *Spaniards*, that they offer'd to assist the *English* to take the Fort.



C H A P. III.

Containing an Account of the Names, Situation and Extent of the Philippine Islands in general, and of Mindanao in particular; together with an Account of the Winds, Monsoons, Rivers and Harbours in the said Island of Mindanao.

THE *Philippines* are a great Number of Islands, some say a Thousand; extending from the 5th Degree of North Latitude to the 19th, and from the 134th Degree of Longitude to 147th, or thereabouts, according to our present Accounts: They lie about Four Hundred Leagues to the Westward of the *Ladrones*, a Hundred and Twenty South of *China*, and Two Hundred East of *Cochin-China*.

They were call'd by the *Spaniards* the *Philip-Name*, *pine Islands*, in Honour of *Philip II.* King of *Spain*.

Spain, in whose Reign the first *European* Colony was planted there ; but by *Ferdinandus Magellans*, the first Discoveror, they were call'd the *Archipelago* of *St. Lazarus*, being discover'd on the Saturday before *Easter*, 1521. which ('tis said) is call'd in *Spain* *St. Lazarus's Day* ; which I will not answer for, not being vers'd in *Popish* Holidays.

First Inhabitants.

These Islands were probably first Peopled from the Continent of *China*, being formerly under the Emperor of *China's* Government ; who deserted them, it seems, on account of their being too remote from the rest of his Dominions ; but their Religious Rites, as well as several other Customs they retain'd when the *Spaniards* came thither, shew that the People were of *Chinese* Extraction.

Names of the principal Islands.

The principal of these Islands are *Luconia*, or as the *Portuguese* call it, *Manila*, from the Chief Town in the Island. 2. *Tandaga* or *Samar*, sometimes call'd *Philipina*. 3. *Masbate*. 4. *Mindoro*. 5. *Luban*. 6. *Paragua*. 7. *Panay*. 8. *Leyte*. 9. *Bohol*. 10. *Sibu*, *Zebu* or *Sogbu*. 11. *Negros*. 12. *St. Febn*. 13. *Xollo*. 14. *Mindanao*. I shall begin with the Description of the last.

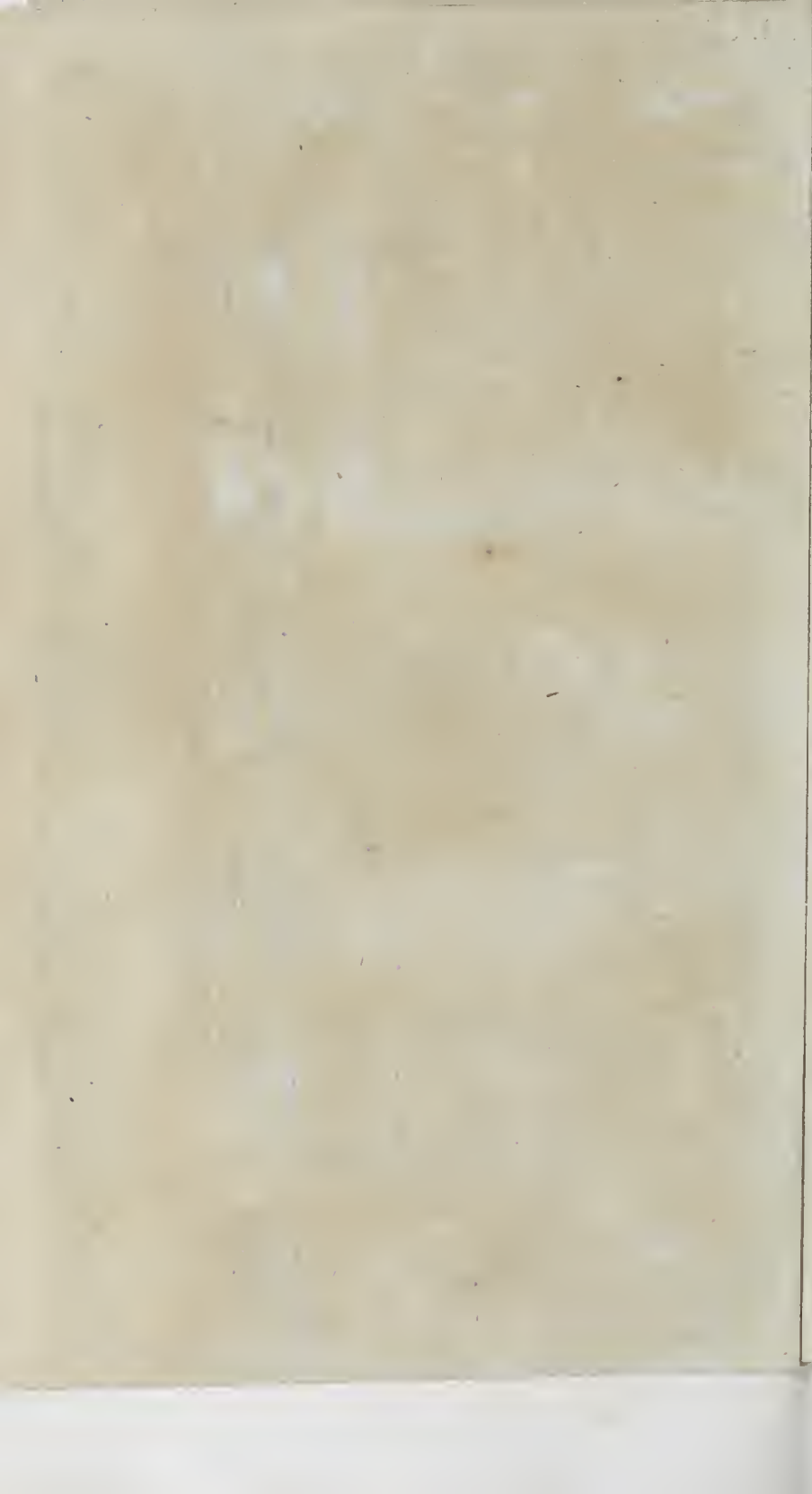
Situation and Extent.

The Island of *Mindanao* is the biggest of all the *Philippines* next to *Luconia*, being Sixty Leagues in length and Forty or Fifty over : The South West part of it lies in about Six Degrees of North Latitude, the North East part of it in about Eight Degrees.

Three several People here.

Mindanay-ens.

This Island is not all subject to one Prince, neither is the Religion or Language the same in every part of it : Most of the People indeed are *Mahometans*, and subject to the Sultan of *Mindanao*, who Governs Arbitrarily and not by any Written Laws. These are proper-



properly *Mindanayans*, and inhabit near the Sea Coasts, and have the greatest Commerce with Strangers.

Those who live in the middle of the Country and inhabit the Woods and Mountains, *Hilanoons*. are call'd *Hilanoons*: These have Rich Mines of Gold Ore, and great plenty of Bees-Wax, which they exchange with the *Mindanayans* for Cloathing and other Neccessaries.

The *Sologues* are the least Nation which *Sologues*. inhabit this Island, and are planted at the North West part of it; they have little Commerce with the Subjects of the Sultan of *Mindanao*; but Trade much to *Manila* and the Neighbouring Islands.

There are in the Island several fine Har- Harbours bours and Bays for Ships to ride in; and and Ri- Navigable Rivers, which as well as their Seas, vers. are plentifully stor'd with Fish; particularly Bonetoes, Cavallies, Breems, Mullers, Sea-Turtle or Tortoise, and small Manatee.

The Weather in this Island is not excessive Climate. Hot, tho' it lies near the Line, being constantly refresh'd by Sea Breezes: The Winds blow Easterly one part of the Year and West- Monfons erly the other; those from the East begin in Winds and Sea- *October*, but are not settled before the middle fons. of *November*; this Wind is attended with Fair Weather: The Wind begins to come about to the West in *May*, but does not blow steadily from that Quarter till the next Month, when it brings with it Rains and Storms; these are chiefly Thunder-Showers, and come against the Wind. At the Wind's first Veering Westward it blows faintly, and there is not more than one or two Hurricanes in a Day; and after the Storm is over the Wind shifts about again to the East, and the Sky becomes clear:

- A little after they come thicker several times in a Day, with violent gusts of Wind and loud Thunder Claps ; at length they come on so thick, that the Wind continues in that Quarter from whence the Hurricanes arise, *viz.* out of the West, where it remains till *October* or *November* ; during which time they have thick cloudy Weather, violent Rains, and sometimes dreadful Thunder and Lightning ; the largest Trees are torn up by the Roots, and the Rivers overflow their Banks and drown the flat Country ; and they neither see the Sun or Stars in a Week sometimes. The worst Weather is about the latter end of *July* or the beginning of *August*, when it is very cool and chill. In *September* both the Wind and Rain abate, and the Air grows clear ; but still there are thick Fogs every Morning till almost Noon, when the Sun shines out. In *October* the Wind comes about to the East again, and blows fair till *April*.

C H A P. IV.

Treats of the Buildings at Mindanao ; the Genius and Temper of the People ; of their Stature, Complexion and Habits ; and of their Food, Liquors and Diversions.

Situation of the Town of Mindanao. **Buildings** THE City of *Mindanao* is the chief Town in the Island, and lies on the South side of it in about the Latitude of 6 Degrees North, and stands on the Banks of a small River about Two Miles from the Sea. Their Houses, like those of *Siam*, are built on Posts between Fourteen and Twenty Foot above the Ground, and have but one Floor, which is divided into several Rooms, and a Ladder to go up to them :

them: They build in this manner for the same Reason the *Siamefe* do; namely, because their Towns are generally in the flat Country by the River sides, which annually overflow their Banks to a very great Heighth. Their Buildings are very slight, the Walls and Floors being made of split Cane or Bambou, and the Roofs cover'd with Palmeto Leaves: And the People keeping their Ducks and Poultry underneath their Rooms, and making their Dunghills frequently there, they are not exceeding sweet; except in the Time of the Inundation.

The Sultan's House is very large, standing on 180 Great Pillars or Trees, and is much higher than the common Buildings; with great broad Stairs to go up to it: There are Twenty Iron Guns all mounted upon Carriages in the first Room of the Palace, all Saker or Minion; and several others of the Grandees have Guns in their Houses. Not far from the Sultan's Palace there is a House built on purpose for the Reception of Ambassadors and Merchant Strangers, and for the holding their Councils in. The Floor is nearly Matted, because their People sit Cross-Legg'd, and use no Chairs.

The City of *Mindanao* is about a Mile in Length, but of no great Breadth, and built on the winding Banks of a River on the Right Hand going up it; and there are some Houses upon the opposite Shore.

There is not above 10 or 11 Foot Water on the Bar at the Mouth of the River *Mindanao*, at a Spring Tide; so that large Ships cannot easily enter the River.

The *Mindanayans* are said to be an Ingenious, Witty People, and Active enough when they have a mind to it; but for the most part

very Lazy and Thievish, and will not Work unless compell'd to it by Hunger : But our Author attributes their want of Industry chiefly to the Tyranny of the Government, which will not suffer them to enjoy the Wealth they acquire ; and therefore they never endeavour to lay up any thing.

Persons of the Men describ'd. The *Mindananayan* Men have small Limbs, strait Bodies, little Heads and Oval Faces, with small black Eyes ; their Foreheads are flat, their Noses short, their Mouths large, their Lips are red and thin, their Hair black and strait, and they black their Teeth as in other parts of *India* : Their Complexions are tawny, but of a brighter Cast than some of their Neighbours : They wear their Nails to a great length, especially that of the Left Thumb, which they never cut but scrape, and nourish it with great Industry.

Mien. They have a Stately Mien, or rather Proud and Haughty, as some of our Travellers interpret it ; but they are Civil enough to Strangers, and entertain them with much freedom, unless they are insulted or injur'd ; and then, 'tis said, they are implacable in their Revenge, which they execute secretly by Poison or Assassination.

Habits. They wear a kind of Linnen Frock or Shirt which reaches down almost to their Knees, and a pair of Drawers, but have neither Stockings or Shoes : They have a little Cloth or Turbant on their Heads, which they tye once round ; it is fring'd at the ends, which hang down.

Persons of the Women. The Women have long black Hair, which they tye up in a Roll on the hinder part of their Heads : Their Faces are of a rounder Figure than the Mens, and their Complexion some-

something better: Their Features are pretty just, except their Noses, which are too small and low, and their Foreheads flattish; they appear therefore much better at a distance than when they approach you: They wear a short Frock or Shift like the Men, with the Sleeves a great deal larger than their Arms, but so strait at the lower end they can hardly get their Hands through, so that they sit in Wrinkles upon their Wrists; they have also a short Petticoat or piece of Cloth wrapt once about their Middles: The better sort of People are Cloath'd in Silk and Callicoe, but the Common People wear the Cloth made of the Plantain Tree: The Women have very small Feet, but wear neither Shoes nor Stockings, any more than the Men. Habits.

Their Women are allow'd to converse with Foreigners, and entertain them at their Houses, but no further Familiarities; and there is a Custom, when any Foreigners arrive at *Mindanao*, for the Men to come on Board and enquire if any of the Ship's Company will have a Comrade or a Pagally; by a Comrade is meant a Male Friend, and by a Pagally a Female Friend. Every Stranger is almost under a necessity of contracting such an Acquaintance, and when he comes on Shore he is wellcom'd to his Comrade's or Pagally's House, where he Eats, Drinks and Sleeps; but for this his Host expects to be pay'd, and very seldom makes any other Present Gratis than a little Tobacco or Betel. The Men of the best Quality allow their Wives the Freedom of conversing with their Pagallies in Publick. They wear Rings on their Fingers, and Bracelets on their Wrists, of Gold or Silver. Women not restrain'd of their Liberty. Ornaments.

The

Eating.

The Common People live chiefly on Rice or Sago, and small Fish : The better sort of People eat Buffalo-Beef and Fowls with their Rice, but their Cookery is very indifferent ; they use no Spoons, but take up a Handful of Rice out of the Dish, which they squeeze together into a hard lump as big as their Mouths will hold, and cram themselves with it sometimes till they are almost choak'd. They Wash after their Meals, and after touching any thing which they deem unclean : They use therefore a great deal of Water in their Houses, which when they have foul'd upon any occasion, they pour down through the Floor that is made of split Bambou like Lath ; and when People are Sick, they have a Hole made in the Floor instead of a Close Stool, which makes their Habitations filthy enough at those times : But Healthful

Bathing.

People of both Sexes constantly go to the River on those Occasions, as they do also to bath their Bodies and wash their Cloaths ; and you may see abundance of People in the Rivers from Morning till Night. Both Men and Women take great delight in Swimming and Washing themselves, which they use from their Infancy, and is reckon'd very wholesome in all Hot Countries ; especially where a Person is afflicted with the Flux.

Liquor.

They have a pretty strong Liquor which they make with Rice steep'd in Water, and with this the Natives will be very merry ; but when they invite Foreigners, they will not drink out of the same Vessel for fear they should be defil'd by the Touch of it.

Diversions.

Upon any Solemn Occasion, or Days of Rejoicing, they have Women who are bred up for that purpose, who Sing and Dance before them ;

them; but they have no Instruments of Music, they do not leap from the Ground, or make much use of their Feet in Dancing; but shew the suppleness of their Limbs by the odd Postures they twist and screw themselves into, insomuch that one would hardly believe they have any Bones in their Flesh. They introduce also a single Man at these Entertainments, who seems design'd to act the part of a Hero, he puts on a dreadful Look, and having given a Shriek or two, strides cross the Stage with his Launce in one Hand and a great broad Sword in the other, and having travers'd it several times in a menacing manner, he Stamps, Shakes his Head, and throws his Launce; after which he draws his Crice, and cuts and slashes the Air like a Madman; at length, having his Enemy at Mercy, gives two or three Blows with his broad Sword on the Floor, as if he was cutting off his Head; then he withdraws, and is succeeded by another, who acts much the same Part: And not only their Generals and Great Men have their share in this Mock Fight; but the Sultan himself, if he be there, frequently concludes the Play; being dress'd in Armour, as if he were really to encounter some dangerous Enemy.

No Instrumental Music.

They Hunt Wild Cows and Buffaloes as they do Deer or any other Venison, of which they have great plenty; and frequently take their Women with them to the Sport.

Sports.

Their manner of Hunting is, first to inclose a piece of Ground with a strong Fence, and then drive the Game into it; having no Dogs, and not much understanding the use of Firelocks.

C H A P. V.

*Treats of their Shipping, Trade, Manufactures,
Coin, Soil, Plants, Animals and Minerals.*

Trade
and Ship-
ping of
Mindanao.

Tobacco.

THEY Build very serviceable Ships and Vessels both for Trade and Pleasure, and have some Ships of War; they Trade chiefly to *Manila*, whither they transport Gold and Bees-wax, and bring back Callicoës, Muslins and China Silks : They maintain a Trade also with the Island of *Borneo* ; the *Dutch* come hither in Sloops from *Ternate* and *Tidore*, and purchase Rice, Bees-wax and Tobacco ; the last grows more plentifully in this Island than in any other Island of *India* except *Manila*, and is an excellent sort ; but the People have not the Art of managing it to Advantage as the *Spaniards* do at *Manila*. Our Author imagines that the *Spainards* first brought the Seeds hither from *America* ; but considering how near these Islands lie to the *Chinese* Shore, and that Tobacco was cultivated there before any *Europeans* came into that Part of the World ; and that these very Islands were once under the Dominion of the *Chinese*, it seems much more probable that they had their Tobacco from thence, if it did not grow spontaneously in these Islands. The Tobacco of *Mindanao* is of a deeper Colour than that of *Manila* or *Luconia*, and the Leaf much larger ; which is imputed to the Fatness of the Soil : The *Manila* Tobacco is of a bright Yellow, and the Leaf of a moderate Size, and is not strong, but very pleasant to smook : The People of *Manila* by well ordering of their Tobacco sell it all over *India* at a very great Price, while that of *Mindanao*, which is really

as

as good, is sold exceeding cheap, insomuch that you may have Ten or Twelve Pound of Tobacco for a Rial there.

The Rate of the *Mandanao* Gold is Fourteen ^{Rate of} *Spanish* Dollars the *English* Ounce, and Eighteen Dollars the *Mindanao* Ounce; these *Spanish* Dollars are the Current Coin in all these Money Islands.

The common People of *Mindanao* are generally Thievish, and therefore it behoves the Merchant to take great Care of his Effects; nor are their Magistrates and Great Men much better; but will sometimes stop Foreigners Goods upon very slight Pretences; notwithstanding they make great Professions of their just Dealings: Mr. *Dampier* relates, that one Captain *Goodlud* having been robb'd of some Goods by one of the General's Men, the Fellow fled to the Mountains; and being apprehended after *Goodlud* was gone, the General brought him bound to Captain *Swan* who commanded the Ship *Dampier* was in, desiring the Captain to Punish him as he saw fit; but the Captain refusing to meddle, the General order'd the Criminal to be stripp'd Naked and bound Hand and Foot to a Post and expos'd with his Face to the Sun from Morning till Night, which sufficiently punish'd him; for besides the excessive Heat, the Musketoos or Gnats almost cover'd his Body and Stung him unmercifully all the time: After this the General offer'd to have kill'd him if Captain *Swan* would have consented to it. And this is a common Punishment amongst them, to strip the Criminal and expose him to the scorching Sun, and sometimes they lay him flat on his Back on the hot Sands, which a Man can hardly bear to set his Feet on.

Worms
destroy
the Ship-
ping.

The Seas and Rivers about this Island are so infested with Worms, that they will destroy a Ship in a very short time; and therefore the Natives whenever they come from Sea, immediately hale up their Ships upon the dry Land, as they do their Canoes and Barges; and never suffer them to lie long in the Water. These Worms are chiefly in the Bays, Creeks and Mouths of Rivers, or in some places near the Shore, being seldom found far out at Sea; if they be, they are lodg'd in the Planks while the Ship remains on the Coast.

Practices
of the
Dutch in
India.

The *Mindanayans* are very apprehensive, that the *Dutch*, who have reduc'd several of the Neighbouring Islands to a State of Slavery, will in time invade them, or put a Restraint upon their Trade at least; and therefore would be very glad if the *English* would settle a Factory there, and defend them from their Encroachments: They cannot but observe, as well as all other Nations of the East, that the *English* have never attempted to enslave or oppress any People amongst whom they have Settled or Traded; while the *Spaniards*, *Portuguese* and *Dutch*, in their turns, have claim'd the Property of every Country or Island where-ever they set their Foot on Shoar, altho' they were at the same time govern'd by Princes of their own; and there is hardly a considerable Island in *India*, but the *Dutch*, by Force or Fraud, have usurp'd the Dominion of some part of it, and depos'd the Lawful Princes upon various Pretences; and where-ever they could not pick a Quarrel, have fallen upon them while they were in full Peace, and usurp'd the Government: Several Eastern Nations are so sensible of these

these Practices, that they will not Trade with the *Dutch* upon any Account, or suffer them to come into their Dominions : And it is observable of the *Dutch*, that tho' no People complain'd more of Oppression in *Europe*, and made it even a Pretence for Rebellion, and casting off their Allegiance to their Lawful Sovereign ; that they in a very short time became the greatest Tyrants and Oppressors that were ever known in the East, or perhaps in any part of the World. And 'tis certain, the *Dutch* dread nothing more at this Day, than that the *English* should accept of the Offer of the *Mindanayans* and other Eastern People to settle amongst them, and renew their Claim to *Amboina* and other Spice Islands they were so treacherously depriv'd of ; which I shall say more of, when I come to the *Moluccas*.

This Country towards the middle of it is Soil. Woody and Mountainous, but has several pleasant Valleys, and the Staple or Vegetable Earth is generally a deep black Mold, and very fruitful : and tho' the Hills are some of them Stony, yet they produce tall Timber, and in some of them there are Mines of ^{Plants.} Gold. ^{Mines.}

The Valleys are water'd with fine Rivers and Brooks, and cloath'd with a great variety of ^{Rivers.} Trees and Plants, which are green and flourish all the Year ; but they are most of them unknown to us.

One of these Trees is called by the Natives the *Libby*, but by *Europeans* the *Sago-Tree* : ^{Sago.} These Trees grow wild in large Woods five or six Miles in length by the River sides ; of the Pith of these Trees they make *Sago*, which the Natives eat instead of Bread four or five
D d d 2 Months

Months in the Year. It is not unlike the Palm, the Bark and Wood is hard and thin, but full of white Pith, like Elder: When they have cut down the Tree, and split it in the middle, they scrape out the Pith and beat it with a Wooden Pestle in a Mortar, and then strain it through a Cloth, pouring in Water, which carries all the Substance of the Pith through the Cloth, leaving nothing but a light Husk behind: That which is strain'd through has a Settlement at the bottom like Mud, which when the Water is drawn from it is made into Cakes and bak'd, and proves very good Bread.

The *Sago* which is exported into the other parts of the *Indies* is dry'd hard in small bits no bigger than Seeds, and is commonly eaten with Milk of Almonds by those who are sick of the Bloody Flux, it being a great Astringent, and very good in that Distemper.

Rice.
Roots
and
Fruits.

There is plenty of Rice at *Mindanao*; and in the Hilly Ground they plant Yams, Potatoes and Pumpkins. They have also Melons, Plantains, Bonanoes, Guavas, Jacks, Coco-Nuts and Oranges.

The
Plantain
Meat and
Drink.

The Plantain, according to *Dampier's* Palate, is the best of all Fruit; but he is the only Man perhaps that ever thought it so. The Tree on which it grows is about ten Foot high and three Foot in Circumference, and is not rais'd from the Seed, but from Slips and Succours taken from the old Tree, which will bear within twelve Months after they are planted in their Native Soil; but it will be fifteen Months if they are remov'd into other Ground; The Fruit is no sooner ripe but the Tree decays; but then there are many young Shoots which grow up and supply its place: At its first

first springing out of the Ground it has two Leaves, and when it is a Foot high it has two more between the first, but a little lower, and in a short time after two others, and so on : By that time it is a Month old the Body is almost as big as ones Arm ; the uppermost Leaves are about a Foot long and half a Foot broad, and as the Tree grows higher the Leaves are larger ; when the Tree is full grown the Leaves are seven or eight Foot long, and a Foot and half broad at the bottom, towards the end they are small, and end in a round Point ; the Stalk of the Leaf is as big as one's Arm, almost round, and about a Foot long between the Leaf and the Body of the Tree : When it is full grown there springs out of the Top a strong Stem, harder than any other part of the Body, about as big and as long as a Man's Arm, the Fruit grows in Clusters round it in a Cod about six or seven Inches long, and bigger than one's Wrist ; the Cod is soft and yellow when ripe, and the Fruit is much of the shape of a *Bologna* Sausage ; the Pulp in the inside is sweet, and softer than Butter, and of much the same Colour, melting in the Mouth, and has no Seed or Stone in it. This Fruit will thrive only in a rich Soil ; they often roast or boil it while it is green, and eat it instead of Bread ; and the *English* sometimes will take the Pulp of five or six of them and boil in a Bag like a Pudding. Ripe Plantains are also often dry'd in the Sun and preserv'd, and make a tolerable Sweetmeat. This Fruit serves many Thousands of the Natives in the *West-Indies* for Meat and Drink : When they make Drink with it, they take the Pulp of ten or a dozen ripe Plantains and mash them together in a Tub, into which they

they pour two Gallons of Water, and in two Hours it will ferment and have a Head upon it-like Wort, and in four Hours it will be fit to drink; and then they bottle it, but it will not keep much above twenty-four Hours, and therefore those that drink it brew it every Morning; it drinks brisk and cool, but is very Windy, as the Fruit it self is when it is eaten raw, but being boil'd or roasted has no ill Effects. This Drink, as it grows sour in four and twenty Hours, if it be set in the Sun it will make very good Vinegar: And this Fruit does not only afford the Natives of the *Philippines* Meat and Drink, but serves them also for Cloaths; and the poor People wear no other Cloth.

Cloth.

The Tree never bearing Fruit but once, they cut it down close to the Ground after they have gather'd the Fruit; which may be done with one blow of a Hatchet, the Wood which encloses the Pith is so thin; having pull'd off the Bark, they split the Body into four Quarters; which being dry'd two or three Days in the Sun, the Women divide it with their Fingers into small Threads, of which they make their Cloth; but it is pretty stubborn while it is new, and soon wears out, and when 'tis wetted, feels a little damp and slimy: They make their Pieces about seven Yards long, the Warp and Woof being all of the same Thickness and Substance.

The *Bonano Tree* is much like the Plantain for Shape and Bigness, but the Fruit is not half so large; it is less luscious, and of a more delicate Taste, and is oftner us'd in making Drink than Plantains.

Dampier assures us that there are *Clove-Trees* at *Mindanao*; that he himself saw a Ship-load of

Cloves.

of Cloves there, and was assur'd by the People of the Island, that if the *English* would settle a Factory at *Mindanao*, they might have a Ship loaded with Cloves every Year.

There are some *Nutmeg Trees* also upon this Island, as he informs us, which produce a fair large Fruit; but, he says, the Natives will not cultivate either the Cloves or Nutmeg-Plants, lest the *Dutch* should endeavour to bring them under their Tyranny, as they have the neighbouring Spice-Islands: The *Dutch* do not only monopolize this Merchandize, but send Detachments every Year to several uninhabited Islands to cut down and destroy all the Spice-Trees: and yet, it seems, there are still many Islands that have great Quantities of Spice in them which rot every Year upon the Ground, because the *Dutch* will not suffer any other Nation to frequent them. Nutmegs.

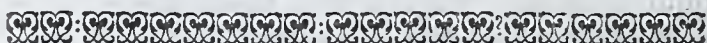
There are almost all sorts of Beasts in this Island, as Horses, Cows, Buffaloes, Deer, Goats, Hogs, Monkeys, Guanoes, Lizards and Snakes; and there are a multitude of wild Hogs, with great Bunches growing over their Eyes, in the Woods. There are no Beasts of Prey: But there are several kinds of Venomous Insects, as Scorpions, whose Sting is in their Tails, which turn up in a Ring upon their Backs; and Centapes, which are four or five Inches long, of a redish Colour on the Back, and their Bellies whitish; these are almost flat, and about the bigness of a Goose Quill, and are full of Feet from Head to Tail, from whence they have their Name; their Bite is reckon'd more dangerous than the Sting of a Scorpion; they are found often in old Houses, and among dry Timber. They have also several kinds of Serpents. Animals.
Beasts.
Insects.

Snakes.

It is usual here to have Snakes come into their Houses, and even on Ship-board : And our Author tells us of one that wound himself about a Man's Neck when he was asleep, and went away without hurting him.

Fowls.

Of Tame Fowls, the most common are Ducks and Hens ; they have also Wild Pidgeons, Parrots, Parrakeets, Turtle-Doves, and abundance of small Birds ; and Batts as big as Kites.



C H A P. VI.

Treats of their Language, Mechanick Arts, Diseases, Religion, Women and Superstition.

Language

THEY speak two Languages in the City of *Mindanao*, the one being the proper Language of the Island, and the other the *Malayan* Language ; which is spoken in all the *Oriental Islands*, and in several Countries on the Continent, as at *Malacca*, *Cambodia*, *Cochin-China*, &c.

There are several Schools in the City of *Mindanao*, where they teach their Children to Write and Read ; and it is observable, that many of their Words, especially their Devotions, are in *Arabick*, and their Forms of Salutation in the Language of *Turkey*. There are also several Antient Men and Women here which speak *Spanish*, the *Spaniards* having formerly been in Possession of great part of this Island, and fortify'd several places in it ; but they were drawn from hence to reinforce their Countrymen in the Island of *Manila*, who were threatned with an Invasion by

by the *Chinese*. The *Spaniards* were no sooner embark'd, but the old Sultan of *Mindanao*, Father of him who reign'd in 1680, demolish'd their Forts and took possession of their great Guns, and sent the *Spanish* Missionaries after them; nor have the *Spaniards* ever been suffer'd to settle in that part of the Island under the Dominion of the Sultan of *Mindanao* since.

The *Mindanayans* do not understand Ac- Bad Ac-
compts; and therefore employ the *Chinese* comphants
that live amongst them, when they have any
to settle with Foreigners.

They have no Clocks in this Country; No Clock.
but they have a great Gong or Drum with
one Head in their Mosques, on which they
beat every Three Hours to give notice of the
Time of Day.

There are but few Handicrafts in the City Mecha-
of *Mindanao*, the chief Trades are the Gold- nick Arts
smiths, Blacksmiths and Carpenters; of the and
first there are but two or three, and these Trades.
keep no Shops, but will make any thing you
give them a Pattern of. The Blacksmiths are
no ill Workmen, considering their Tools:
Their Bellows it seems are very unlike ours;
they take the Trunk of a Tree about three
Foot in length, and having bored it hollow,
like a Pump, they set it upright on the Ground,
and on the top of it make their Fire; near the
lower end of the Trunk they bore a Hole in
which they place a Pipe, through which the
Wind is driven to the Fire by a bunch of Fea-
thers fasten'd to the end of a Stick, and their
most usual Fire is Charcoal: They have nei-
ther Anvil or Vice, but a great Stone or piece
of an old Gun to hammer upon; and in this
manner they do not only make common
Utenfils, but all Iron-work for Ships tolerably

well. Every Man almost can perform Carpenters Work, and use the Ax and Adds; they have no Saws, but split all their Planks, and then plain them with the Ax and Adds; and tho' this requires great Labour, yet they work cheap, and the Goodness of the Plank thus hew'd having its Grain preserv'd intire, makes amends for the Trouble they are at.

Diseases.

These People are most troubled with a sort of Leprosy or dry Scurf which spreads all over the Body, and creates an intolerable Itch; so that they are perpetually scratching themselves; and upon some who have had it may be seen broad white Spots, which our Author supposes to be those places where they have rub'd off the Skin: They do not seem to be under any great concern or fear of catching it, and never refrain one anothers Company upon that account. Their other Distempers are the Small Pox, Fevers and Fluxes, the latter of which occasions great Pains and Gripping in the Guts. It is said the Country affords plenty of Drugs and Medicinal Herbs; but I don't find Physick is a Science here.

As their Religion is *Mahometanism*, I shall say little of it here, because it will be describ'd when we come to speak of those Great Empires upon the Continent which are of the same Faith. The People of the Inland Country are *Pagans*; and have received their Religion either from *China* or *India*, or perhaps both.

Women.

The People of *Mindanao* allow themselves several Wives and Concubines, as other *Mahometans* do; and the Sultan has about Thirty, with whom he chiefly spends his Time; but they are not kept up so strictly

as in *Turky*, but suffer'd to walk about the Streets and converse with Strangers.

As the Religion of the *Mahometans* prohibits then to eat Swines Flesh, the Wild Hogs multiply prodigiously in this Country, and come down from the Woods into the Towns, and under their very Houses in search of Food; nor dare the People kill them for fear of being defil'd by their Touch, but are very glad when the *Europeans* will do them that Favour: And our Author says, they are so very Superstitious in this matter, that the General having a pair of Shoes made him by one of the Ships Crew, and understanding that the Threads with which they were sow'd were pointed with Hogs Bristles, he made Conscience of wearing them, and desir'd the Fellow to make another pair that were not defil'd in that manner; nor will they suffer an *European* to come near them after he has touch'd Hogs Flesh.

Dampier observes, when he came to *Mindanao* he had lost a Day; for having sail'd with the Sun, and the *Mahometans* which inhabited *Mindanao* coming from the West, *Friday* which was their Sabbath, was but *Thursday* in the Account that *Dampier* kept. The *Spaniards* also who inhabit *Luconia* or *Manila*, coming from *New Spain*, are a Day after the *Mahometans* in *Mindanao*, or the *Portuguese* Christians at *Macao*, who came from the West, and yet *Luconia* and *Mindanao* lie almost under the same Meridian: And the *Spaniards* at *Luconia* observe the Sabbath on *Monday* (according to the *Portuguese* Account) with the same Solemnity that the *Portuguese* do the Day preceding it at *Macao*.

Superstition.

A Day lost by Sailing Westward.

*Treats of the Government, Revenues and Forces
of the Sultan of Mindanao, and of their Wars
and Arms.*

Prince,
his Reve-
nues,
States, &c.

Barges.

THE Sultan is absolute in his Dominions, but a very poor Prince : The *Hilanoons* or *Mountaneers* being possess'd of all the Gold Mines, and the Country affords very little other Merchandize, except Sago, Rice, Tobacco and Bees wax, which last also comes from the Woods and Mountains. The Tyranny and Oppression of the Government is another occasion of their Poverty and Neglect of Trade ; for if the Prince knows that any of his Subjects have any Treasure by them, he immediately borrows it, and very seldom makes any return. When he goes abroad, he is carry'd on a Couch or open Palakin on Four Mens Shoulders, attended by Eight or Ten of his Guards. When he takes his Pleasure upon the Water, he carries his Women with him ; and there is an Apartment in the middle of the Barge large enough for fifty or sixty People. This is built with split Cane or Bambou about four Foot high, with little Windows in it ; and the Roof is neatly cover'd with Palmeto Leaves : This Apartment consists of three Rooms, one for the Prince himself, the Floor and Sides whereof are Matted, and he has a Carpet and Pillars to sleep on ; the next Room is for his Women, which is furnish'd much like the other ; and a third there is for the Servants who wait upon them with Betel and Tobacco, for they are for ever chewing the one

or

or smoaking the other : The Head and Stern of the Vessel is for the Watermen to sit and Row : These Vessels have Outlayers like the *Dutch*, and are made with a Belly or Rounding on each side, and not flat on one side like those of the *Ladrone* Islands.

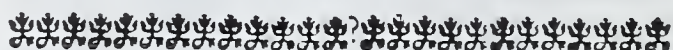
The Sultan has one Great Minister, to whom he commits both his Civil and Military Affairs; Natives as well as Strangers apply themselves to him for a Permission to Trade. And as this Gentleman is General also of the Sultan's Forces; our Author observ'd, that the Women when they play'd before him, made his great Actions in the Field the Subject of their Songs; and whenever the *Indian* Princes call in their Players to entertain Strangers, as is very usual, their Songs and Speeches chiefly run upon the Valour or Wisdom of their Princes and great Men, and particularly of those before whom they Act, which they will sit and hear without any Emotion, or discovering whether they are pleas'd or displeas'd, how gross soever the Flattery may be: This is a Custom very ancient, as may be collected from the Sacred Writings; where we find one of the principal Reasons of *Saul's* Enmity to *David* was, that the Women in their Dances ascrib'd to *Saul* his Thousands, and to *David* his Ten Thousands slain in the Field of Battle. But to return to their Sultan of *Mindanao*, whose Wars are chiefly with the Mountaineers of the Island Country: Their Weapons are a Sword and Launce, and a Crice which they wear in their Girdles both in Peace and War; this Crice is a short Dagger, broad towards the Hilt with two sharp Edges; and has a Hilt much like the Tines of a Pitch-Fork revers'd, into which they clap their full Hand

Government.

The Subject of their Songs, the Great Actions of their Princes.

Hand when they strike. They seldom come to a general Engagement ; but when the Armies are advanc'd pretty near one another they fall to entrenching, and throwing up Redoubts, and pelt one another with their great Shot ; and thus they will lye two or three Months, sending out small Parties and Skirmishing every Day, and sometimes will surprize a little Fort ; and as they seldom take Prisoners, or give any Quarter, if we may believe our Author, they will sell their Lives as dear as they can.

I shall now proceed to the Description of the great Island of *Luconia*, whose Metropolis is *Manila*, the Seat of the *Spanish* Viceroy ; from whence that Island is usually call'd *Manila*.



C H A P. VIII.

Contains an Account of the Situation and Extent of the Island of Luconia or Manila, and of the Buildings and Fortifications ; with an Account of the Air, Winds, Earthquakes, Baths, Rivers and Lakes in that Island.

Situation
of *Ma-*
nila.

Provinces.

THE Island of *Luconia* or *Manila* extends from 13 Degrees 30 Min. to 19 Degrees N. Lat. and is generally resembled to a bended Arm, it is in Length 160 *Spanish* Leagues ; but unequal in Breadth, being in some Places 20, in some 30 and in others 40 Leagues over : That part of the Island which is Subject to the *Spaniards* is divided by them into Eleven Provinces, every one of them subject to an Alcade or *Spanish* Governor ; of these Provinces

ces *Manila* is the Chief: The City which gives Name to this Province being the Seat of the Spanish Viceroy. The City of *Manila* lies in 14 Degrees 40 Min. N. Lat. upon a point of Land made by a River which issues from the Lake of *Bahia*, and falls into the Sea a little lower at the Town of *Cavite*, where there is a spacious Harbour, but of difficult Entrance because of the Rocks and Shallows that lye at the Mouth of the Bay. The City is about Two Miles in Circumference, surrounded with a good Wall and Ditch; and fortified with Bastions and Outworks; besides which there is a Fort which stands on the point of Land between the Sea and the River, and commands the Entrance of the River: There are two Alcades or Governors under the Viceroy, one of whom has the Command of the Spaniards, and the other of the Chinese or Sangles and other Foreign Nations.

Manila
City.

The principal Buildings in *Manila* are first the Cathedral, which is large, but not well adorn'd within, the Walls being Black and the Altars in no good Order: It has in all Twelve Chapels and Altars, besides the High Altar. The Roof is supported by twelve Pillars, six on a Side.

Cathedral

There are also in *Manila* several Convents and Religious Houses, Churches, Chapels and Hospitals endow'd: In the Church of *Misericordia*, dedicated to St. *Elizabeth*, the Orphan Daughters of Spaniards and Mustees (half Spanish half Indian) are receiv'd, and have a Portion of Three or Four Hundred Pieces of Eight paid for them, and if they choose to be Nuns, they have a suitable Annual Allowance. The inside of their Churches and Chapels are exceeding

Convents,
Churches
and Pub-
lick Build-
ings.
Orphans.

exceeding Rich; that of St. *Austin's* in particular has Fifteen well gilt Altars, some of them with Antipediams of beaten Silver; but their Structures are most of them Wood because of the Earthquakes.

Jesuits College. The College of Jesuits is very large, adorn'd with Arches, and has spacious Dormitories.

This College is of the Invocation of St. *Ignatius*, and was founded upon the Arrival of the first Bishop of *Manila* in 1581. Adjoining to the same is the College of St. *Joseph*, where are forty Collegians studying Humanity, Philosophy and Divinity; for all Degrees are given in it: It has particular Revenues besides the King's Allowance. The Collegians are Cloath'd in Purple, and have Red Cloth Gowns; the Graduates by way of distinction wear a thing like a Collar of the same Cloth.

Streets. The Streets are wide and handsome, having Galleries running all along the Front of their Houses; but the frequent Earthquakes have spoil'd the regularity of the City, several fine Buildings Houses and Palaces having been overturn'd by them; for which reason they now build very slightly with Wood, above the first Floor.

Inhabitants of *Manila*. The Inhabitants of *Manila* are a mixture of People, consisting of *Spaniards*, *Chinese*, *Indians*, &c. and their Complexions are as different; consisting of Black, White and Tawny, it is computed there are about 3000 Souls within the Walls of the City, and as many more in the *Chinese* Suburb: There are other large Other Buildings. Suburbs, consisting of several *Indian* Nations who live in Houses built on Wooden Pillars near the River, like the People of *Siam*; and beyond their Suburbs on both sides of the River lye Gardens, Farms and Country Houses a great

great way up into the Country, which make an agreeable Prospect.

The Inhabitants of the Mountains live under the shelter of great Trees, or in little Huts they make of the Branches ; and when they have eaten up all the Fruit and Roots round about, remove to some other Place.

The Air of the *Philippine Islands* is hot and Air. moist, but the Heat is not so violent as in some other Countries of a more Northern Latitude, which proceeds not only from the many Lakes and Rivers which water the Country, but from the great Rains which fall annually and overflow the Low Lands : The Sea Breezes also refresh the Air most part of the Year, and render the Heats very tolerable ; but the Moisture and Dampness occasion'd by the Rains, and the great Dews which fall even in Fair Weather, make the Country very Unhealthful to *European* Constitutions, tho' the Natives here live to as great an Age as in any other part of the World. The *Europeans* are very subject to Sweating after their Meals, and when they are asleep, which occasions an unusual Faintness and Weakness ; but this they are less subject to in the Hilly and open Country, and therefore the better sort of People retire to their Country Houses from the middle of *March* to the end of *June*, being the time of their greatest Heats. In the Months of *June*, *July*, and *August*, and part of *September*, the West and South Winds blow, bringing with them such Rains that the Fields are all overflow'd, and they are forc'd to go from one Place to another in Boats ; and during this time there are frequent Storms and Tempests, with terrible Thunder and Light-

Winds or
Monsons.

ning : From *October* to the middle of *December* the North Wind prevails ; and from that time till *May* the East and South East Winds blow, which is the dryest as well as the coolest and most Healthful part of the Year.

Earth-
quakes.

These Islands are subject to great Earthquakes, which are generally thought to proceed from Subterraneous Fires which give a violent Motion to several Minerals ; and having no room to dilate and vent themselves, push forwards with great force against those solid Bodies which surround them, and are so shaken, that the Motion is communicated to all that is over it, even to the Superficies of the Earth ; and this is confirm'd by Experience, which shews us that those Places are most subject to Earthquakes which abound most in Minerals and Subterraneous Fires, as is observ'd of *Campania*, *Calabria* and *Sicily*, so famous for Burning Mountains.

In *September*, 1627. there was such a terrible Earthquake at *Manila*, that it levelled one of the Mountains call'd *Carvallo's* ; and in the Year 1645, a Third Part of the City of *Manila* was overthrown, and no less than Three Thousand Souls perish'd in the Ruins : Another Earthquake, not much less dreadful, happen'd also the Year following ; and the old *Indians* pretend that the Island was still more subject to them in former Times, which was the reason of building of their Houses slightly with Wood, and not as the *Spaniards* do now with Wood above the first Floor.

Burning
Moun-
tains.

The Burning Mountains about these Islands, 'tis observ'd, have all those Effects that *Pliny* ascribes to the Burning Mountains of *Italy* ; namely, that they cast out their Flames, shake the Earth, driving from them the
neigh-

neighbouring Rivers and Sea, and scattering their Ashes round the Country, rending the very Rocks, which sometimes give a Report like a Cannon.

From these Subterraneous Fires proceeds a great variety of Hot Baths, and some of their Rivers and Streams are so Hot that they immediately kill any Animal that falls into them: but these Waters, tho' they are Mineral, are as clear and as well tasted as any other, and when they are Cool, are reckon'd very healthful to drink of: Within half a Mile of one of these Hot Rivers there runs another, remarkable for its excessive Cold, which is esteem'd as wholesome to Drink of as the former.

This Country abound not only in Rivers but Lakes, as has been observ'd, the principal of which is the Lake of *Bahia*, not far from the City of *Manila*, which is about 90 Miles in compass; it is long but very narrow, and has great plenty of Fish in it. There are also abundance of Crocodiles which do much mischief, devouring both Men and Cattle which come near the Banks: Not far from this great Lake is another small one, upon a Mountain, which the Natives imagine has no Bottom, not being able to fathom it: The Water is blackish, and has only some ill tasted Fish in it.

There is a Spring of Hot Water in the Mountains, which 'tis said, petrifies every thing that fall into it, as well Animals as other things.

The *Spanish* Fathers report, that when it Thunders in these Islands, there falls a Thunder-bolt in the Shape of a Cross, being a kind of greenish black Stone, to which they ascribe

mighty Vertues ; but some of the more Ingenious of them acknowledge that these Crosses are made by Art, tho' the Fathers frequently make use of them to put Holy Cheats upon the poor ignorant People under their Care.



C H A P. IX.

Treats of the several Nations that inhabit these Islands ; their different Complexions, Stature, Make and Habits ; and of their Diet, Diversions, Salutations, and Ceremonies.

The several Nations which inhabit these Islands.

TH E R E may be reckon'd four or five different Nations or People in these Islands.

1. The *Blacks*, who inhabit the Woods and Mountains, and most inaccessible Places. 2. The Posterity of the *Chinese*, who once possess'd great part of the Sea Coasts. 3. The *Malayan Moors* or *Mahometans*, who came from *Malacca*, *Sumatra*, *Borneo*, *Macassar* and the Neighbouring Islands. 4. The *Spaniards*, *Portuguese* and other *European* People. And 5thly, The *Mustees*, or mixt Breed, which are a Compound of all these.

Blacks the first Inhabitants.

I was formerly of Opinion that these Islands were first Peopled from *China*, which is the nearest Continent ; but I find it is the receiv'd Opinion that the *Blacks* were the first Inhabitants ; and this seems highly reasonable, because we find them possess'd of all the Inland parts of the Country, having probably been driven up to the Mountains and Woods by the other Nations which succeeded

ceeded them, and now possess the Sea Coasts; but the greatest difficulty is to find how these *Blacks* came thither, and from what Nation they derive their Original.

From the *Blacks* of *Africa* it is plain they are not descended, not only from the distance of that Country from this, but because their Hair and Features are as different as any thing can be. The *Blacks* or *Caffres* of *Africk* having flat Noses, thick Lips and short Woolly Hair; and the *Blacks* of these Islands as regular well proportioned Features as any *European*, with fine, long, Black Hair. I should make no scruple therefore to derive this People from those *Indians* who possess that Peninsula of *India* which lies on this side the *Ganges*, because they exactly resemble them in their Hair and Features, and are the nearest them of any Nation of *Blacks* upon the Continent; but then it may be demanded if the *Philippine Islands* were first Peopled from *India*, how comes it to pass that the same *Indians* did not also People *Siam* and *Malacca*, and the Islands of *Sumatra* and *Borneo*, which lye between them and the *Philippines*? to which it may be answer'd; That *Siam* and *Malacca* and the neighbouring Islands were formerly part of the Empire of *China*; and the *Indians* finding these Countries already inhabited, probably pass'd on to the *Philippine Islands*, which till then were Unpeopled. Father *Gemelli Careri* indeed does say, that some few of the *Blacks* of these Islands have short Woolly Hair, and resemble the *Caffres* of *Africa*; but this he seems to have by hear-say, or possibly some few of the *African Blacks* may have been carried thither in the Service of the *Spaniards* or some other *European Nations*,
and

and run away to those of the same Complexion in the Mountains and mix with them, which may have occasioned that Mistake.

And here it naturally falls in our way, to enquire into what it is that is the original occasion of the different Features and Complexions we meet with in the several Parts of the World: But first, it will be necessary rightly to state the Facts, before we attempt to draw any Inferences from them.

The different
sorts of
Blacks.

And first, it is to be observ'd that the *Caffres*, or *Blacks* with flat Noses and thick Lips, and short Woolly Hair, are only to be found in the Hottest Climates of *Africk*, or in such Countries as have been Peopled from thence; that the only Nation of *Blacks* in the known World besides upon the Continent, are the Inhabitants of that Peninsula in *India*, which lies on this side the *Ganges* abovemention'd: These, at least such of them as inhabit the Woods and Mountains in the middle of the Country, are of as deep a Black as those of *Africk*, but as different from them in their Features as the *Europeans*; their Features appearing very just and engaging, tho' cover'd with so dark a Complexion: They have also long, black Hair, which is no small addition to their Beauty; and shews they are no more descended from the *Blacks* of *Africk* than we are.

An En-
quiry in-
to the
Cause of
black
Complex-
ions.
Whether
from the
Curse on
Cham.

Various have been the Cause assign'd for this difference of Complexion, some of our Pious Commentators have thought it to be the Effect of *Noah's* Curse upon his second Son *Cham*, whose Posterity they tell us, Planted *Africk*; but to this there are several Objections made, and 1. It appears that *Canaan*, one of the Sons of *Cham*, possessed the Land of *Canaan*,
and

and those People we have all the reason in the World to believe were never Black, any more than they are at this Day. 2dly, The Inhabitants of the Coast of *Barbary*, which is a great part of *Africk*; and who are supposed to be the Posterity of this cursed Son, never were Black. And 3dly, The Inhabitants of *India*, who were said to be the Posterity of *Shem*, the favourite Son, are as Black as those of *Africk*, and consequently according to this Opinion equally Curs'd. And lastly, Why a Black Complexion should be look'd upon as an effect of God's Anger rather than Tawny, which at least one half of the World are, is not easy to conceive; that White, our own dear Colour, should be look'd upon as a Mark of God's Favour towards us is not to be wonder'd at, since Providence has taken care that every Nation should prefer their own Climate, Complexion and Situation, as well as Sense, to that of their Neighbours; and accordingly we find every People representing their own Country as a perfect Paradise, and despising every other Nation, either they want the Wit, the Beauty, or the Courage that themselves are bless'd with; but above all they want the Honour of being deriv'd from their noble Stock; and we are told of some of the Black Race so partial to themselves, that they represent every thing that is odious or abominable to them with a White Complexion, which may be fully as reasonable as our Christian Commentators representing every Man of a dusky Complexion as carrying a Mark of God's Vengeance in his Face as *Cain* did.

There are other Gentlemen who imagine Or from that this dark Complexion proceeds from the the Climate. intense Heat of the Sun in those Countries which

which lye near the Equator ; but if this was the reason, then those who are in the same Latitude on the Continent of *America* would be of the same Complexion, whereas there is not one Native Black to be found in *America*, except those born of the *Cassé* Slaves that have been carried thither. To which it has been reply'd indeed, that the Sun passing over the *Atlantick* Ocean before it comes to *America* the Air is cool'd ; and the Heats are not so great there as in *Africk* or *India* ; but this is an Assertion that may well admit of some doubt, and it will probably be found that the *Terra Firma* of *America* is as hot as any part of *Africk* or *India* ; but to examine a little into the reason of the thing, the Ocean called the *South-Sea* seems to be of a much larger Extent than the *Atlantick* Ocean ; and the Sun passes over this and another very large Ocean, meeting only with some Islands in its way before it comes to *Africk*, and consequently the Air should be much cooler on the Eastern Coast of *Africk* than in *Brazil* or *Terra Firma* in *America*, if there be any thing in this Argument : Nor does it seem to be yet settled, whether the Black Complexion proceeds from the Heat of the Climate, or from the Constitutions of the People. Indeed it must be admitted that Blacks are only to be found within or near the Tropicks ; but then as has been observ'd on the Continent of *America*, in the very same Climates there is not one *Black* to be found ; and of all the Colonies that have been painted in *Africk* or *India* where the Original Inhabitants are *Black*, there is no Instance that these Foreigners or their Posterity ever became black, tho' some of them have been planted there several Hundred Years ; and if the

the Climate had given the Complexion, these must have had their Skins ting'd with the same Dye as the Original Inhabitants ; and it is observable, that these very *Oriental Islands* are Peopled partly with *Black*, and partly with *White* People, according to the Nations from whence they are descended : From all which it may be fairly concluded, that there is some other Cause of the difference of Complexion (and Features too) than has been hitherto assign'd, which I shall enquire further into when I come to those great Continents that are principally inhabited by *Blacks*.

To proceed, one of the *Tawny Nations* which inhabit these Islands, like our Antient *Painted People*. *Britains* and *Picts*, Paint and Stain their Bodies ; from whence they have obtain'd the Name of *Pintadoes* : It seems they prick and wound the Flesh, making such Figures as they see fit, and then rub the part over with a certain Powder which gives it the Colour.

That there is such a Nation of *Pintado's* or *Painted People* here as the Father Missioners describe, I see no reason to doubt ; but what they relate of another People that inhabit some of the Mountains ; namely, that they have Tails half a Span long, is not so easily assented to : For except our *Kentish* long Tails, they are the only Nation I have heard of that ever carried Tails : 'Tis true the Fathers tell us, they are a brutish People without Religion or Humanity ; and therefore seem to have clapt a Tail to them, as only fit to herd with their fellow Brutes ; but this People refusing to submit to the Tyranny of the *Spaniards*, it is well the Fathers did not furnish them with Horns as well as a Tail, for they frequently represent all People as Monsters who oppose

Credulity
and Pre-
judices of
the Missi-
onaries.

them, and indeed great Allowances must be made for the Prejudices, and sometimes the Credulity, of the Father Missionaries, who bring home these Relations, or we shall run into very gross Mistakes: It is, it seems a great Misfortune to be educated in a Religion that requires its Votaries to believe Contradictions and Inconsistencies; this so prepares the Man to swallow and digest every Monster he meets with, that however he may be qualified to make Discoveries in other respects, he must always be read with great Caution upon these Heads, and as most of our Accounts of distant Nations come from these Missionaries, it requires no ordinary Pains to discover what is to be accepted and what rejected. Indeed when they proceed to talk of Nations that wear Tails, or of the Leaves of Trees which constantly turn into living Creatures every Year, it requires no great Sagacity to discover the Falshood of such Relations, which one would think could only be inserted for Mirth sake; but where they lie artfully, and there are none of these shocking Circumstances in the Account, there is no help for being deceiv'd sometimes; but I hope to take such Care in the Examination of their Writings, that this will not happen often.

Stature
and make
of the
People.

The Natives of these Islands are of a middle Stature and well Shap'd, both Men and Women; nor are the Features of any of them, whether Black or White, to be found fault with; some of them wear their Hair long, others shorter; the *Mahometans* usually leave but one Lock on their Heads, and shave close every where else; instead of a Cap they tie a Cloth about their Heads, letting the ends hang down behind. The Women tie up their Hair

in

in a Roll on the hinder part of the Head, adorning it with Jewels or something else that makes a glittering Shew ; and they have also Necklaces and Earrings, with Bracelets on their Arms and Legs, and Rings on their Fingers: The more civiliz'd who live among the *Spaniards* or near them, wear a kind of Wastecoat, and a Cloth about them which reaches below their Knees, and many of them conform entirely to the *Spanish* Fashions. The *Blacks*, and those who live on the Mountains have only a Cloth about their Loins, and the meaner sort are generally without Shoes or Stockings. The *Chinese* are Cloath'd after the manner of their Country, which has been already describ'd, and the *Spaniards* and *Musftees* retain their own Fashions.

The Natives who inhabit the Sea Coasts ^{Way of} sit upon their Legs like other *Indians*, as well ^{Sitting} at their Meals as at other times : Their usual ^{and Food.} Food is boyl'd Rice and Fish, seldom eating Flesh but at Festivals. Their usual Liquor is ^{Liquor.} Water, which they always drink hot ; they have also Palm Wine and Toddy, drawn from the Palm and Coco Trees ; and they distil a Spirit from both of them like Brandy or Arack : They have also a Liquor call'd *Chili-Spirit.* ^{Spirit.} *am*, being the Juice of the Sugar Cane boil'd ; they also distil a Spirit from Rice call'd Arack.

The Inhabitants of the Mountains live ^{Food of} chiefly on ^{the Moun-} Roots and Fruit, and the ^{taineers.} Flesh of wild Beasts which they take in Hunting, or of any Vermin, 'tis said, not applying themselves at all to sowing Rice or any other kind of Husbandry.

The *Spaniards* who keep good Tables usually ^{Diver-} eat ^{sions.} Flesh at Noon and Fish at Night : The

Musick. Natives who inhabit the Sea Coasts, have Plays, Musick and Dancing much like the *Chinefe*: In their Songs one of them sings a Verse and another repeats it to the Sound of

Dancing. a Gong or Metal Drum: Their Dancing is in imitation of a Fight, but all their Motions and Actions are regular; sometimes they assault each other with a Spear, and then retire very gracefully, and their Compositions are said to be elegant enough; but their greatest Diversion is Cock-fighting.

Bathing. Bathing is very much in use amongst them, which they never neglect neither Morning nor Evening; and this is thought to be one reason why they build their Houses on the Banks of Rivers: Even Lying-in Women and Children newly Born, 'tis said, are constantly dipt in Cold Water, nor apprehending any Inconveniency by it; both Men and Women are much given to Smoak Tobacco, and Chew Betel and Arek.

Salutations. They Saluted one another formerly, 'tis said, by pulling off the Cloth that is wrap'd about their Heads; but now they bow their Bodies and bend the Knee, and joyning both Hands together lift them to their Heads, when they wou'd Salute one they have a great Respect for.

Address. They speak in the Third Person like the *Chinefe*, and seldom use the Words *I* or *You*; nor do they ever speak to their Betters first, but wait till they are spoke to.

Advantageous Situation for Trade. *Manila* lies so equally between the Rich Kingdoms of the East and West, that it has been esteem'd the best Situation for Trade in the World, especially when the *Molucca Islands* were under the same Government; then the *Spaniards* might be said to have the best share of

of the *East* as well as *West Indies*: Hither Silver was brought from *New Spain* and *Peru*, Diamonds and other precious Stones from *Golconda*, Cinnamon from *Ceylon*, Pepper from *Sumatra* and *Java*, Cloves and Nutmegs from *Trade*. the *Melucca's*, Silks from *Bengal*, Camphir from *Borneo*, *Benjamin* and Ivory from *Cambogia*, Silks and *China Ware* from *China*; and formerly there came every Year from *Japan* two or three Ships freighted with Silver, Amber, Silks, Cabinets and other varnish'd Ware in exchange for Hides, Wax, and the Fruits of the Country: And two Vessels sailing Yearly to *Acapulco* in *New Spain* loaded with the Riches of the East, return'd as they do at this Day freighted with Silver, and make Four Hundred *per Cent*. Profit; nor is Fruitful- there a Soil in the World that produces grea- ness. ter Plenty of all things necessary for Life, as appears by the multitude of Inhabitants that Populous. are to be found in the Woods and Mountains, and are subsisted only by the Fruits of the Earth and the Venison they take.

Nor can any Country in the World appear more Beautiful, there is a perpetual Verdure, Buds, Blossoms and Fruit are found upon the Trees all the Year round, as well on the Mountains as Gardens that are Cultivated.

But to be little more particular; these Pearls, Islands abound in Pearls, Ambergreece, Cotton and Civet, and are rich in Gold Mines; Ambergreece, Gold, and tho' they are seldom or never wrought, Civet. either through the Laziness of the Spaniards, or because they are in possession of the Mountaineers, with whom they have little Commerce, yet vast Quantities of Gold are wash'd down from the Hills by the Rains, and found mixt with the Sand of their Rivers.

There

- There are also Mines of other Metals, and excellent Load-Stone found here; and such
- Buffaloes. Numbers of wild Buffaloes there are in this Country, that a good Huntsman on Horse-back arm'd with a Spear, will kill Ten or Twenty in a Day: The *Spaniards* take them for their Skins, which they sell to the *Chinese*; and they serve the *Mountaineers* for their Food.
- Deer, Their Woods also abound with Deer, wild
Hogs, Hogs, and Goats, the last are so plentiful in one
Goats. of these Islands, that the *Spaniards* gave it the Name of *Cabras*. They have also imported from
- Horses, *New Spain*, *China* and *Japan*, Horses and Cows,
Cows, which are considerably multiply'd; but the
few Sheep. Sheep they brought over come to nothing, which is thought to proceed from the moisture of the Earth and the heat of the Climate.
- Honey They have such abundance of Honey-
and Wax. combs that Wax is exceeding cheap; the Natives make Candles of it, and do not use Lamps like other *Asiatics*.
- Bees. They have several kinds of Bees, those they call *Pocoytan* are bigger than ours in *Europe*, and make their Combs full four Spans in length, and proportionably in breadth, under the Boughs of high Trees, and sometimes six or seven in the same Place, which continue whole notwithstanding the heavy Rains that fall there: Those call'd *Liquam* are as big as those of *Europe*, and make their Combs in Hollow Trees: Another sort of little ones no bigger than Flies, call'd *Locat*, have no Sting; but make four Honey and black Wax, and thief from the others: There is another sort they call *Canemo*, which like those call'd *Pocoytan*, settle upon high Trees. As to
- Gums. Gums, the Trunks of their Trees put out several

several sorts all the Year ; one kind, which is the commonest, by the *Spaniards* call'd *Brea*, is us'd instead of Pitch ; of the others, some are Medicinal, others Odoriferous, and others for other uses : There is such vast Plenty of them, that not only the Trees but the Ground is covered with them ; and there are Platts that have it on their Leaves in the Months of *April* and *May*.

In these Islands are Monkies and Baboons Monkies of a monstrous Bigness, and 'tis said, they and Ba- will defend themselves if attacked by Men ; boons. some of them goupon two Feet. When they can find no Fruit in the Mountains, they go Prey up- down to the Sea to catch Crabs, Oysters, &c. on Fish. and that the Oyster may not close and catch their Paws, they first put in a Stone to prevent it shutting close : They take Crabs by putting their Tail in the Holes where they lye, and when the Crab lays hold of it they draw him out. There are great multitudes of Civet Cats ; and if their Civet is not taken Civet Cats away every Month, they receive so great a Heat from it that they tumble about upon the Ground till the Bladder breaks, which eases them of their Pain. Here is found also a Cat of a Fox Colour, with Wings like a Flying Bat ; by the help of which, 'tis said, they will Cats. leap from Tree to Tree above seven Yards distance.

They have a Creature call'd *Mago* in the *Mago*. Island of *Leyte*, which is like a Mouse, only the Head is twice as big as the Body.

Serpents of a prodigious Bigness are found Serpents. here ; one sort of them call'd *Ibitin*, 'tis said, will hang themselves by the Tail on the Arm, of a Tree, and draw in a Deer, wild Boar, or

or a Man into its Mouth as they pass by, and swallow them whole; after which he winds himself round the Tree while he has digested his Prey: And the good Father who relates this Story, acquaints us, that the *Spaniards* told him, the only defence against them was to break the Air between the Man and the Serpent, which he thinks is very Rational; for by that means those Magnetick or Attracting Particles spread in that distance would be dispers'd; but whoever can digest Stories of this kind, had need have the Faith, or rather Credulity of a Missionary. There is another kind of Snake call'd *Asangua*, which eats nothing but Hens; they have another call'd *Olopong*, which is exceeding Venomous; but the biggest of them are call'd *Boles*, which sometimes are 20 or 30 Spans long.

Ignana. There is another Creature which devours Poultry, and is call'd *Ignana*, it is like an Alligator, the Skin purple, speckled with yellow Spots, the Tongue cloven, but the Feet close with Claws; tho' a Land Creature it passes over Rivers swiftly: The *Indians* and some *Spaniards* eat it, and say the Flesh tastes much like that of a Tortoise.

Crocodiles.

As for the Crocodiles of these Islands, the Fathers tell us, the Females are extraordinary Fruitful so as to bring Fifty Crocodiles at a time; and the Rivers and Lakes would be full of them in a very short time, to the great damage of Mankind, if they did not devour their own Brood; but only those few escape the Monster that take a different Way: They tell us further, that these Crocodiles have no Passage for Excrements, but vomit up what remains in their Stomachs after Digestion:
Thus

Thus the Meat continues there a long Time, and the Creature is not Hungry every Day; which if they were, they could not be fed without the utter Ruin of infinite numbers of Men and Beasts; which our Missionary looks upon to be very Providential. In some of them that they have been open'd, there has been found Mens Bones and Skulls, and Stones which the *Indians* say they swallow to pave their Stomachs. The Female lays her Eggs out of the Water that they may hatch; they are twice as big as a Goose Egg, white and as hard as a Stone; the Yolk in them is but small, like that of the Tortoise's Egg: The *Spaniards* as well as *Indians* eat the young Crocodiles.

There is another Species of Crocodiles ^{Alligators.} found in the Lakes, generally call'd Alligators; the difference between them and the Crocodiles, the same Father tells us, is that they have no Tongue; and for want of it can make no Noise or swallow in the Water, and therefore they eat their Prey on the Banks; it is said to be a sure Defence against them, to carry the Fruit *Bonga* about one, which is ^{Bonga.} also a Preservative against Witchcraft, if we have any Faith in the Missionaries: In the Seas of *Mindanao* and *Xolo*, there are abundance of large Whales and Sea-Horses, like ^{Whales, Sea-Horses.} those on the Land; but without Feet or Tail.

There are two sorts of Tortoises found in ^{Tortoises.} these Seas, the great ones are eaten and their Flesh tastes like Beef, but the Shell is not valued, the Flesh of the lesser sort is not eaten, but the Shell is good for several Uses, some of them are an Antidote against Poyson, 'tis said.

Leaves
turn'd in-
to Insects.

But there is one thing very extraordinary which the Missionaries relate, namely, that there are some Trees in the *Philippines*, whose Leaves become living Creatures, with Wings, Feet and Tail, and remain after this Metamorphosis of the same Colour and Shape as the other Leaves; of this some Fathers pretend to have been Eye Witnesses, but another ingeniously acknowledge, it is more probable, that these Creatures proceed from a Worm which is hatcht in the Leaves.

Parrots,
Cocatoes,

Turkies
none,

Camboxa
Hen.

Black
Fowls.

Women-
Fish,
Sword
Fish.

Tavan.

In these Islands are found several sorts of Parrots and white Cocatoes, something larger than a Parrot, with a tuft of Feathers on their Heads. The Turkeys the *Spaniards* carry'd to the *Philippines* would not live, but they have a Hen call'd *Camboxa*, whose Legs are so short that their Wings trail on the Ground. They have a Fowl also of another sort called *Xolo*, which hath long Legs and eats as well as a Turkey; and besides the common Hens they have another sort which have black Flesh and Bones, but are well tasted. They have great Plenty of Fish about these Islands, particularly one, which the *Spaniards* call *Pere-muger* or Woman-Fish, from its having Breasts and Secret Parts like a Woman; and there is sometimes seen a Sword Fish Fifteen Foot long in these Seas.

The Bird call'd *Tavan* is a black Sea Fowl, something less than a Hen, and has a long Neck; it lays its Eggs in the Sand by the Sea side, forty or fifty in a Trench, and then covers them, and they are hatcht by the Heat of the Sand: Their Eggs are as big as a Goose's Egg, and but very little White in them; when the Chickens are hatcht the Yolk appears whole and sweet, and the *Spaniards*

ards often eat the Chickens and the Yolk of the Eggs together in the same Dish. The Chickens feed on the Yolk till they have Strength to breakthrough the Sand ; and then the Hen who keeps near the Nests calls them out : People go in search of these Nests along the Shore, and wherever they find the Sand thrown up they open it, and sometimes discover Eggs and sometimes Chickens, which are either of them very good Food. There are also a kind of Turtle Doves, Grey on the Back and White on the Breast, and in the middle a Red Spot like a Wound with the fresh Blood upon it : They have a Bird also call'd *Colin*, Black and Ash colour'd, as big as a black Bird ; which has no Feathers on the Head, but instead of it a Crown of Flesh. They have also the Bird *Saligan*, which builds her Nest on the sides of Rocks, as the Swallows do against a Wall, and these are the delicious Bird-Nests so much esteem'd. The Green Bird call'd *Herrero* is as big as a Hen, and has so large and hard a Beak, that it will make a Hole in the Body of a Tree to build its Nest in ; and from the Noise it makes at this Work, the *Spaniards* gave it this Name, *Herrero* or Carpenter. Another Bird we are told of call'd *Colo-Colo*, black and almost as big as an Eagle, said to be half Fish and half Bird, which flies and preys upon Fish ; which seems too much a Monster to depend on the Relation. There are abundance of Peacocks in the Island of *Calamianes* ; but there are no Pheasants or Partridges in the Islands : Heathcocks 'tis said there are, which are very good Food ; and Quails half as big as ours, which have a red Beak and Feet ; and in all the Islands there are green Birds called *Volanoes*.

Doves.

Colin.

Saligan.

Bird-nests,

Herrero.

Colo-Colo.

Peacocks.

No Pheas-

sants or

Partridges.

Heath-

cocks.

Quails.

Santer.

One of the most valuable Fruits is called *Santer*, and grows wild in the Woods; it is in Bigness, Shape, and Colour like a ripe Peach, and has five Kernels like the Seeds of an Orange: The *Spaniards* preserve it in the same manner they do Quinces, and it is good pickled with Vinegar when it is half ripe: The Tree is like the Walnut, but has large Leaves which are Medicinal. They have another

Magol.

Fruit somewhat bigger, called *Magol*, downy like a Peach, and of the Colour of an Orange, but it is hard to be digested, and not well tasted: The Tree is as tall as a Pear-Tree, and has thick Boughs and large Leaves, like the Laurel; the Wood is little inferior to Ebony.

Mangoes
Durion.

They have also Mangoes, Durions, and most other *Indian* Fruits. They have no Olives, but a Fruit called *Paxo's*, which differ but little from them. Oranges of several kinds there are, different from those of *Europe* and bigger; and they have both great and small Lemons

Fruits of
America.

which are generally sweet: Here are also introduc'd several of the Fruits of *New Spain*; but the most profitable Trees are their Palm-Trees, wherein the Estates of the great Men of the *Philippine Islands* chiefly consist; and among these they reckon 40 several Kinds, the principal whereof is the Sago-Tree already describ'd: The second sort of Palm-

Palm
Trees.

Trees are those that yield Wine; these seldom grow big enough to be call'd Trees, and are generally found in Salt Water Marshes; the Fruit is like the Date, but never comes to Maturity, because they cut off the Boughs as soon as it Blossoms, that the Liquor may run into the Vessels they place under them: The Leaves of these Trees interwoven with small Canes, serve to cover the Roofs of their Houses,

Houses. Of the Wine they draw from the Palm and Coco-Trees they make Vinegar when it is stale ; and draw an Oil also from the Coco-nut : Another sort of these Palm-Trees is call'd *Toncla*, which furnishes them with a kind of Wooll to make Quilts and Pillows, and with a black Thread call'd *Jona*, of which they make Cables for Ships ; its Threads in length and thickness are like Hemp, and will last longer in Sea Water : Of the Leaves of any of the Palm-Trees they make Hats, and Matts for Rooms, Sails for their Shipping and Covering for their Houses, as has been hinted already ; and put them to several other uses.

The Tamarinds or *Sampalos* are a wild Fruit, and grow in Cods like green Pease ; they have a sharp Taste, and are frequently preserv'd with Sugar ; nothing is wholesomer, or better allays the Thirst in a Fever. The Tree is tall and thick, the Leaves small, and the Wood serves for the same uses Ebony does. Tamarinds.

These Islands also produce Cassia ; the Cassia-Tree is not so large as the Tamarind but has much thicker Boughs ; the Leaves are of a beautiful green, and bigger than those of the Pear-Tree ; and being boil'd with the Blossoms, in the nature of a Conserve, work the same effect as the Fruit, and are less Nauseous ; also the young Fruit made into a Conserve is safe, and a good Laxative : The Mountains so abound with this Fruit, that in *May* and *June* they fat their Hogs with it, especially in the Island of *Mindanao*.

They have Timber in their Mountains fit Timber. for building either Ships or Houses ; among the rest they have black Ebony and red Ebony. Blayong.

Calambac. Blayong. There is also the Calambac which has an Aromatick Bark, and several sorts of Wood which serve for Dying ; and one so hard that it cannot be cut without a Saw and Water, as Marble is ; and therefore the *Portuguese* call it *Ferro* or the Iron-Tree: On the Mountains of *Manila* there are also abundance of Bastard Nutmeg-Trees, of which no use is made.

Cacao-Plant.

The Cacao Plant which has been brought hither from *New Spain*, increases so that they have no occasion to import it from *America*, but it is not quite so good: They have also some Cinnamon, but not comparable to that of *Ceylon*.

Cinnamon.

Water-Tree.

Cane.

Here is also the Tree *Amet*, from whence the Natives draw Water by cutting a Hole in it: And there is also a kind of Cane, by the *Spaniards* called *Vaxuco*, which if cut yields fair Water enough for a Draught, of which there is Plenty in the Mountains, where Water is most wanted: It usually creeps up to the tops of Trees, and winds about them like Ivy; but there is some of it very strait, of which they make Pikes and Halberts, and the Royal Armory at *Manila* is furnish'd with such. In

Plantains.

these Islands there is also plenty of Plantains, of which Fruit is held by some, that *Adam*, eat when he fell; the Leaves are so long and broad that two of them, one of the Fathers observes, will almost make a Cloak. The *Indians* plant them about their Houses, not only for the Shade of the Leaves, but they serve them for several domestick Uses, namely, instead of Napkins, Plates, &c. of the Fruit they often make Vinegar; the best of them are called *Tundques*, which are a Span and an half long, and as thick as a Man's Arm; these they

they eat roasted with Wine and Cinnamon. There are several other sorts of Plantains, of which those they call *Dedoes de Dama*, or *Lady's Fingers*, are very good; an hundred, and sometimes two hundred of these Plantains hang by one Twig, so that they are forced to prop them up.

Here is also Plenty of Sugar-Canes, Gin-Sugar-ger, Indico and Tobacco, and Potatoes, which are very nourishing to the *Indians*, and much valued by the *Spaniards*; and these they have of several Kinds, as the *Camotes*, which look like great Radishes, and have a pleasant Taft and Smell. The *Glabis* are like great Pine-Apple-Nuts, and boil'd serve the *Indians* instead of Bread, and the *Spaniards* instead of Turneps. The *Ubis* is as big as a Pompion, and the Plant like Ivy, and there is such vast Plenty of all kinds of Roots throughout the Islands, that many thousands of the Natives live chiefly upon them: Nor are Garlick and Onions wanting. *Pienna's*, or Pine-Apples, by the *Portuguese* call'd *Anana's*, which are one of the finest Fruits of the East, are also found here; but they are accounted feverish: It is said that a Knife stuck into one of them half an Hour will lose its Temper; but I never knew the Experiment made, and therefore will not answer for the Truth of it.

There are abundance of Odoriferous Herbs and Flowers in these Islands, which grow there naturally without any Labour; nor do the Natives endeavour to cultivate or improve them, any more than the *Spaniards*; so that the Gardens are not so fine as in Europe. Amongst their Flowers the *Zamaga* is one of the finest, 'tis like a little white Rose, with three rows of Leaves, and much sweeter than Jassamin.

Jaffamin. The *Dasa* has an Aromatick Root, and the Fields are full of it. The *Tala* also is an odoriferous Herb and very fragrant.

Medicinal
Herbs.

As for Medicinal Herbs no Country abounds with them more than the *Philippines*; besides Sage, St. Mary's Wort, Beaum, Houf-leek, and others known in *Europe*, they have many peculiar to this Country. The Herb call'd *Del Pollo* is like Purslane, and grows every where; they have given it this Name because in a very short time it cures any Wounds their Game-Cock receive. *Pansipan* is a taller Herb with a white Flower like the Bean Blossom, which being pounded and laid on a Wound, soon draws out any Poyson, and cleanses all Corruption. There is also the Herb *Del Sapo*, and many others of great Virtue in the Islands of *Mindanao* and *Xolo*; one of them is used for the same Purposes as the *Turks* do Opium, to suspend the Use of their Reason and make them void of Fear when they engage an Enemy; and the credulous Missionaries really believe as they are told, that the Wounds of those that have taken it will not bleed. We have the same Authority for two other wonderful Herbs said to be found here, one of which apply'd to the Reins makes a Man insensible of Weariness; and the other held in the Mouth prevents fainting, and give such Vigour, that a Man may travel two Days without eating.

Poyson-
ous Herbs.

These Islands being hot and moist produce abundance of Venomous Creatures, as the Soil does Poysonous Herbs and Flowers, which do not only kill those that touch or taste them, but so infect the Air, that many People dye in the time of their blossoming: On the contrary, these Islands are well furnish'd with
Antidotes,

Antidotes, particularly the *Bezoar Stone*, ^{Antidotes.} which is found in the Belly of a Creature much like a Deer; and the Root *Dilao*, which is like Ginger, and heals Wounds made by any Venomous Beast, being bruise'd and boil'd with Oil of Coccoes.

The Herb call'd by the *Spaniards Culabras*, <sup>Snake-
Herb.</sup> or Snake-Herb, the Fathers tell us, has such Vertue, that a Snake cut in two, will heal and join it self together again with it; and the like Vertue is ascrib'd to a Wood call'd *Docton*, but this seems to want Confirmation.

The Tree *Camandag* is so Venomous, that the Pilchards eating the Leaves which fall into the Sea dye; as will the Persons who eat the Poyson'd Fish. The Liquor which flows from the Trunk of this Tree serves these People to poyson the Points of their Darts which they blow through the Trunks abovemention'd: The very shadow of the Tree is so destructive, that as far as it reaches no Herb or Grass grows; and if transplanted, it kills all the other Plants it stands near, except a small Shrub which is an Antidote against it, and always with it; a bit of a Twig of this Shrub, or a Leaf carry'd in a Man's Mouth, is said to be a Security against the Venom of the Tree, and therefore the *Indians* are never without it.

The *Maka Bukay*, which signifies the Giver <sup>Giver of
Life.</sup> of Life, is a kind of Ivy which twines about any Tree, and grows to the thickness of a Man's Finger; it has long Shoots like Vine Branches, of which the *Indians* make Bracelets, and esteem them a Preservative against Poyson. There are many other Trees and Plants of extraordinary Vertue in these Islands; of which *George Carroll*, a German, Apothecary

to the College of Jesuits at *Manila*, has given a Description in Two Volumes in *Folio*. Among others there is the Sensitive Plant, in all respects like a Colewort, which growing out of a Rock avoids the Touch and retires under Water : There is another that grows on *St. Peter's Hill* about *Manila*, which is not very tall, and has little Leaves, which when ever it is touch'd, draws back and closes all its Leaves together ; for which Reason the *Spaniards* call it *la Vergin cosa*, that is the Bashful.

A Plant
good a-
gainst all
Distem-
pers, par-
ticularly
an Anti-
dote a-
gainst
Poyson

There grows near *Catbalagan* in the Island of *Samar*, a Plant of a surprizing Vertue, discover'd by the Fathers of the Society, as they tell us, of late Years : The *Dutch* have also some knowledge of it, and 'tis said, will give double the quantity of Gold for it. The Plant is like Ivy, and twines about any Tree it grows near : The Fruit which grows out of the Knots and Leaves resembles a Melocotoon in bigness and colour, and within has eight, ten or sixteen Kernels as big as a Hazle-nut, each Green and Yellow, which when ripe, drop out of themselves.

The usual Dose given of it is the weight of half a Royal, that is, the 16th part of an Ounce, powder'd and mix'd in Wine or Water ; if it has no Effect the first time, the Dose is repeated, and is a powerful Antidote against any Poyson, either of Venomous Herbs or Darts which are us'd by the Natives of *Macassar*, *Borneo*, and the *Philippines* : The Fathers also, if we have Faith to believe them, assures us, that it is not only a Preservative against Poyson, but destroys him that designs to Poyson or Destroy another. This is so certain, says my credulous Author, that

F. Alexius a Jesuit, having one of these Nuts he found accidentally in his Pocket, and an *Indian* coming to Poyson him with a Venomous Herb, instead of doing the Father any harm, he himself dropt down in his sight, and inquiring into the occasion of this Accident, the *Indians* assur'd him this was usual, being very well acquainted with the Vertue of the Herb; and it is not only an Antidote against Poyson, but good against the Cholic and Windy Distempers, being drank in Wine: It also takes away all Pains in the Belly and Stomach, is a Remedy against Convulsions, helps Women in Labour, but if apply'd before the Time, it will cause Miscarriage; it is good against Tertian and Quartan Agues, given when the Fit comes on, and being apply'd to Wounds, stops Bleeding either whole or in powder; it helps Catars, Tooth-Aches and Pains in the Gums, and worn about one it is good against Witchcraft, and according to the Fathers, has many more Vertues; in short, like a Mountebank's Receipt it is good for every thing, and perhaps is good for nothing, or not half what is pretended.

The Orange, Lemon, and several other Trees bear twice a Year: If they plant a Sprig, within a Year it becomes a Tree and bears Fruit; and therefore without any Hyperbole, says our Author, I may affirm, that I never saw such a Verdant Soil, nor Woods full of such old and thick Trees, nor Trees that yield more Sustenance to Man in any part of the World.

C H A P. X.

Treats of the Language, Government and Forces of the Respective Nations which inhabit the Philippines.

Language. **T**HE most Universal Language in the *Philippines*, as well as in the rest of the *Oriental Islands* within the Straits of *Malacca*, is the *Malayan Tongue*. The *Spanish* and *Chinese* Colonies no doubt speak the Language of their Respective Countries, and that of the *Blacks* probably is a Dialect of the *Mala-bar* or *Jentoe*, spoke in the Peninsula of *India* from whence they came; but the *Spaniards* have so little Commerce with this People, that the Father Missionaries give us no other account of their Language than that they cannot tell what to make of it; Nor do we

Writing. hear of any Writing amongst them; but the Tawny Nations that inhabit the Plains and the Sea Coasts, the Missionaries inform us, Write upon Paper, where it is to be had, and in other Places on long Coco Leaves, or the smooth part of the Cane with an Iron Pencil, beginning at the bottom and Writing upwards, placing the first Line on the Left Hand and proceeding towards the Right.

Mechanicks.

The *Chinese* seem to be the only Mechanicks amongst them: In that Suburb where they live in *Manila* are found all sorts of Workmen and Trades, while the *Spaniards* and *Indians* seldom apply themselves to any Business but when Necessity compels them. In the Speculative Sciences the Natives have but little Knowledge, and particularly are so Ignorant in Astronomy, that if an Eclipse happen they beat

beat upon their Drums and Brazen Vessels like some of their Neighbours, to frighten away the Dragon that would devour the Sun and Moon.

As to the Civil Government of these I-^{Civil Go-}lands, the *Spaniards* have a Viceroy or Cap-^{vernment.}tain General, who keeps his Court in the City of *Manila* : This is one of the most profitable Posts belonging to the *Spanish* Monarchy, and would be desir'd by most of the *Grandeess*, if it was not at so great a distance from *Europe* ; he has under him Two and Twenty Alcades or Governors of Towns and Provinces, two whereof reside in the City of *Manila*, the Government of the *Europeans* being committed to one, and that of the *Asiatics* to another : There is also a Tribunal of Three or Four Judges, in which the Captain General presides, but has no Voice ; and where the Opinions are equal, he appoints some Doctor to give the casting Vote : These Judges as well as the Solicitor for the Crown have their Places for Life, and cannot be turn'd out by the Viceroy ; but all Military Employments are in his Gift, and he appoints the several Alcades or Governors of Provinces under him : He has the Nomination also of the Captains of the *Galeons* which sail every Year to *New Spain*, which Post alone is worth 50,000 Crowns a Year : He keeps a Garrison of about eight Hundred Soldiers in the City, and has three or four Thousand more under his Command in other parts of the Country, whose Pay is two Pieces of Eight and fifty Pounds of Rice a Month *per Man*.

When a Captain General is recall'd, Proclamation is made for all Persons to come in and exhibit their Complaints against him for
sixty

sixty Days, and he undergoes a severe Tryal, the Successor frequently being his Judge; and the preceding Governor, when his Tryal is over is sent back to *Spain* with an Account of his Conduct and the Proceedings against him.

Spiritual
Govern-
ment,
Archbi-
shops and
Bishops.

As to the Ecclesiastical Government, there is an Archbishop at *Manila* elected by the King, who determines all Appeals from his Suffragan Bishops, as well as all Matters in his own Diocese; but there lies an Appeal from him to the Pope's Delegate, who resides in one of the *Philippine Islands*. The Archbishop has six Thousand Pieces of Eight *per Annum* from the Crown, and the Bishops of *Sibu*, *Camerines* and *Caguyan* five Thousand. Besides these, there resides at *Manila* a Titular Bishop or Coadjutor, who assists in the first vacant Church, that there may be no Intermission in the Cure of Souls, during six Years, before a new Prelate can come. As for the Inquisition, there is a Commissary appointed by the Court of Inquisition at *Mexico*.

Chinese.

The *Chinese* had formerly the Dominion of most part of the Sea Coasts, as has been hinted already, but they abandoned these Islands either because they were at too great a Distance from them, or that they found it very chargeable maintaining them; however, such Numbers of *Chinese* were left behind, that there were found no less than Forty Thousand in and about the City of *Manila* since the *Spaniards* arriv'd there, who sometimes contend-
ed with them for the Sovereignty; whereup-
on the *Spaniards* having compell'd them to sub-
mit, banish'd all *Chinese* the Island, except
three or four Thousand, whom they suffered
to remain there on account of their usefulness
to

to the Government, these being the only Mechanicks and Artisans in the Country, and without whom they could hardly possibly subsist: And the *Spaniards* tho' the most bigotted People in the World, suffer them to profess their Religion openly at *Manila*, rather than be without them; which is a Favour they do not usually grant in their Colonies. There is an Alcade and other *Spanish* Officers appointed over them, whose Salary they are oblig'd to pay: And besides several other Duties and Taxes to the Crown of *Spain*, they pay no less than ten Thousand Pieces of Eight *per An.* only for the Liberty of Gaming some few Gaming Days at the beginning of every New Year.

Their usual Game is call'd *Metua*, which is no more than Even and Odd, a small heap of Money is laid down, and a Person guesses whether the Number laid down is even or odd, if he guesses right he wins the Heap, if not he answers so much. The *Spaniards* do not suffer them to remain in any Christian House in the Night-time, nor to have any Light or Fire in their own after it is dark. This People, 'tis observed, are much given to Sodomy, nor did they apprehend it to be any Crime, till they were made sensible of it by the Punishments inflicted on them. Chinese kept in Subjection?

In all the *Philippine Islands* there are about Two Hundred and Fifty Thousand Souls subject to the Crown of *Spain*; and yet these, it is computed, do not amount to the Twelfth part of the People who inhabit the *Philippines*. The *Spaniards* exact a Duty of ten Royals *per An.* from every Master of a Family under their Government, and from every single Man five Royals, who is above Eighteen and under Sixty Years of Age; as 'tis said they do also from Number of People in these Islands.

from every Maid who is upwards of Twenty-Four and under Fifty Years of Age : And the *Spaniards* parcel out their Territories in little Districts among the Great Men of the Islands, who also exact further Duties from the Subject, and make their Yoke sit heavy upon them.

As there is no Writing there can be no Records which may inform us what was the Ancient Government of the Inhabitants of these Islands : However, the *Spaniards* pretend to tell us, that they first came over under several Captains and Leaders, and that every one retain'd the Government of his own People, and were never subject to one sole Monarch ; and this indeed may reasonably be supposed, because every Mountain almost is possess'd by a particular Tribe, which has a Governor of its own independant on the rest, and that they frequently make War upon one another to this Day.

Laws and
Customs
among the
Nations.

But however Savage the *Spanish* Missionaries may have represented the Natives, they are not however, according to their own Confession, without Laws and Customs which may deserve the Imitation of other Nations : And first, They enjoin that the profoundest Respect and Submission be paid to Parents and Governors ; and so tender they are in the Case of Life, that Theft is only punished by Fine or Imprisonment. The Eldest Son succeeds to the Father's Honour and Estate, and where there are no Sons his Effects are divided among the Daughters. When they Swear it is before some wild Beast or a lighted Torch, wishing they may be devoured by such Beasts, or consumed like the Torch, if they do not perform what they stipulate for.

There

There are a great Number of Slaves amongst ^{Slaves.} them, who become so by their Poverty ; for when any Person is unable to pay his Creditor, he is oblig'd to be his Slave till the Debt is paid ; nor is it uncommon with them to sell their Children when they are in any Distress : They make Slaves also of all Prisoners they take in the Wars : The Great Men also have their Vassals, to whom they assign certain portions of Land for their Subsistence ; and these are allow'd to live with their Families in their own Houses, and only cultivate their Lords Lands, and do other Services in Husbandry at certain Seasons for them ; which has some Resemblance to the antient Tenure of Villenage in this part of the World.

The Arms of the Natives are a Bow and ^{Arms.} Arrows, and Launce headed with Iron, or Wood hardened in the Fire ; they have also broad Daggers with two Edges ; and Trunks through which they shoot little poisoned Darts, and the slightest Wounds given by these Darts are mortal, if there be not some immediate Application made : They have also a long narrow Shield for their Defence, and a Helmet, and some say, Back and Breast ; but these are made only of Cane cover'd with a Buffalo's Hide, to defend them from the little poisoned Darts.

The Blacks of the Mountains, the Missionaries ^{Blacks} tell us, will never submit to the Government of the *Spaniards*, and have hardly ^{still a free} any Commerce with them, but chuse to continue in their barbarous Customs, out of a foolish Love of Liberty, say the Missionaries, and are such Enemies to the *Spaniards*, that if they happen to kill one, they invite all their Family to rejoice for three Days successively,

drinking out of his Skull while the Entertainment lasts.

Nor can the *Spaniards* much complain of the Acts of Hostility, when they acknowledge they make Slaves of all the Blacks that fall into their hands : But tho' the *Spaniards* have no Commerce directly with the Mountaineers, yet it seems they have some Inter-course with them by means of the *Indian Nations* who inhabit the Flat Country ; for to these the *Spaniards* sell Tobacco and several other things ; for which the Blacks exchange their Gold, Bees Wax, &c.



C H A P. XI.

Treats of the Religion, Marriages, and Funeral Rites observ'd by the Inhabitants of the Philip-pines.

Antient
Govern-
ment.
Religion.

THERE can be nothing recorded in Writing either of the Religion or Government of the First Inhabitants of these Islands ; but they retain some Traditions in their Songs concerning the Genealogy and Heroick Acts of their Gods, or antient Heroes. By these it appears they worship'd one Supream Being, the Maker or Father of all their subordinate Deities : They ador'd also Birds and Beasts, like the *Egyptians* ; and the Sun and Moon, like the *Affyrians* ; and indeed there is not a Rock, Stone, Promontory or River, but what they Sacrifice to ; or any old Tree to which they do not pay Divine Honours, inso-much that it is look'd upon as a kind of Sacrilege to cut them down on any Account whatsoever. This Superstition still pre-
vails

vails so far amongst the most civiliz'd of the People, that no Arguments will prevail with them to cut down a certain great old Tree call'd *Balette*, whose Leaves are like those of a Chesnut-Tree, and its Bark good for Wounds; or some antient tall Canes, vainly believing the Souls of their Ancestors dwell in them, and that the cutting of those Trees or Canes would put them to Pain; which part of their Superstition being so exactly agreeable to that of some of their Neighbours on the Continent, shews from whence they are deriv'd. They worship also their Fathers, Grand-fathers and Great Grand-fathers, like the *Chinese*; which is not at all to be wonder'd at, when that Nation so long possess'd great part of the Country.

There were anciently no Temples amongst ^{Temples.} them, but they had certain Caves wherein they plac'd those Idols to which they offer'd Sacrifice, which was done by the Mediation of their Priests: Some young handsome Girl giving the first Stroke to the Victim with a Spear, which being slain was cut in Pieces, dress'd and eat in a reverential Manner. They were so superstitious, if we may believe the ^{Superstition.} Missionaries, that if a Snake was found on their Cloaths they would never wear them again; and upon a Snake's crossing the Way, they would return home again, whatever Business they were going about. We are told also, that they determin'd every Thing of Importance by casting Lots.

Upon a Marriage the Woman hath no ^{Marriages} Fortune, but the Husband pays a Sum of Money to the Father or nearest Relations for his Wife: And the Marriage is celebrated by a Priestess: They are both obliged to eat out

of one Dish, signifying that they are to run the same Fortune, and partake of the same Joys and Sorrows, and having sacrificed some Beast, afterwards an Entertainment is made as usual in other Countries. They always marry in their own Tribes or Cast, and the nearest of their Kindred, excepting the first Degree. Divorces are allow'd on either Side, but Poligamy is not allow'd among some of them, unless they have no Children, and then the Man may take his Slave to his Bed; but some other of the *Indian* Nations allow two or more Wives, and the Children born of the first have a double Portion.

Some of the *Indians* in these Islands have no other Ceremony at their Weddings than joining of Hands before their Parents or Friends.

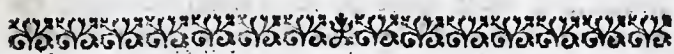
As to that Part of the Country which are *Mahometan*, they allow a Plurality of Women, as in other *Mahometan* Countries.

Names. The Mothers give their Children their Names, and they are generally taken from some Circumstance of their Birth; as for Instance, *Malivag*, which signifies *difficult*, because it was brought into the World with Difficulty. *Malacca's*, that is *strong*, because it appears such at the Birth. At other Times they give it the Name of the first Thing that occurs, as *Dama*, the Name of an *Herb*; and by this only Name they are known 'till they are married: Then the first Son or Daughter gives the Name to its Parents, as *Amani-Malivag*, *Immani-Malacca's*; that is the Father of *Malivag*; the Mother of *Malacca's*. The Difference between the Names of Men and Women consists in the Addition of the Syllable *In*; as for Instance *Iloge* is a Man's Name, and *Ilogin* a Woman's.

When

When a Person of Condition, dies not only his Relations but Strangers are hired to come and mourn, and in their Country Songs lament the Departure of the Deceas'd. The Body being wash'd and perfum'd with Benjamin and other sweet Gums, and wrapt up in Silk according to its Quality, 'tis put into a Coffin made of one Piece of precious Wood, so close as to keep out all Air; and then being placed upon a Table in the House, with Lattices before it, the Cloaths and Arms of the Deceas'd are laid in a Chest by the Coffin; and if it be a Woman, the Utensils necessary for her Work, and all Sorts of Meat are set before the Corpse. After some Time the Body is interr'd in the Burying Place of the Family, and a Feast is made for the People invited to the Funeral; but the Widow and Children keep Fast for some Time, abstaining both from Fish and Flesh, and living only on Rice and Herbs. Some of these Nations mourn in Black and others in White, shaving their Heads and Eyebrows on these Occasions; and formerly when a great Man dy'd, the Neighbourhood were obliged to keep Silence for several Days: Sacrifices are also offer'd to them who dye in Defence of their Country.

Mourning.



C H A P. XII.

Contains a Description of the rest of the Philippine Islands that are most resorted to.

I shall here only describe the Situation of such other of the *Philipine* Islands as are most frequented. As to their Manners and Customs,

Customs, they have already been mention'd in the Description of *Luconia*, and therefore need not be again repeated : And first,

Samar. The Island of *Tandaya* or *Philippina*, which has of late obtain'd the Name of *Samar*, lies to the South East of the Island of *Luconia*, between which and that Island is a narrow Sea, call'd the Streights of *Manila*. This Island is about 130 Leagues in Circumference, and the chief Town is *Catbalagan*, which is govern'd by an Alcade. The North East Point of this Island makes the Cape call'd *Cabo du Spiritu Sancto*.

Masbate. *Masbate* lies to the Westward of *Philippina* or *Samar*, and South of *Luconia*, in the Latitude of twelve Degrees, and is about 30 Leagues in Compass.

Mindoro. *Mindoro* lies to the Westward of *Masbate*, in the Latitude of thirteen Degrees, and is seventy Leagues in Compass.

Luban. *Luban* is a little Island of five Leagues in Circumference, which lies to the Northward of *Mindoro*, and is only famous for a burning Mountain.

The third Island in Magnitude of the *Philippines* is *Paragoya*, which lies most to the Westward of any of them ; it is about 100 Leagues in Length, and from ten to twenty five in breadth ; that part of it which lies next to *Borneo* is govern'd by the King of that Island ; and the Inhabitants, like those of *Borneo*, are Mahometans ; but the North East part of it is under the Dominion of *Spain* ; the middle of the Island is possess'd by *Indians*, who are Subject to neither. It lies in Nine Degrees N. Lat.

To the North of the Island of *Paragoya* lie three small Islands called the *Calamines*, famous for their edible Birds Nests.

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Panay lies Thirty Leagues to the Eastward of *Mindoro*, and is One Hundred Leagues in Compass; the middle of it is in the Latitude of 10 Degrees, and is separated from *Samar* only by the Streight of *Juanilo*. *Panay.*

Leyte lies Twenty Leagues to the Northward of *Mindanao*; it is about One Hundred Leagues in Compass; a Mountain which runs through the middle of it is said to make a great Alteration in the Air, it being often cold on one side when it is excessive hot on the other. *Leyte.*

Bohol lies to the South West of *Leyte*, in the Latitude of 10 Degrees, and is about 40 Leagues in Circumference. *Bohol.*

Sebu or *Sibu* lies to the South West of *Leyte*, the chief Town whereof is *Nombre de Dios*, which lies in 10 Degrees; this Island is about 20 Leagues in length and 8 in breadth: Here *Magellans* first set up the King of *Spain's* Standard; and from hence the *Spaniards* afterwards proceeded to the Conquest of the other Islands. The City of *Nombre de Dios* was the first Town built by the *Spaniards* in the *Philippine Islands*; it was afterwards made a Bishop's See, has in it a Cathedral Church and several Monasteries: This Town had formerly also the Privilege of sending Ships to *New Spain*, and was a Place of great Trade; but the Trade is now remov'd to *Manila*. *Sebu.*

Negroes Island lies between that of *Panay* and *Sebu*, in the Latitude of nine Degrees, and is about 100 Leagues in Compass: It takes its Name from the Blacks who principally inhabit it, and resemble those of *Africk*, as 'tis said; but it is most probable they descended from the Blacks of the Peninsula on this Side *Ganges*. *Negroes.*

Thirty

Xolo.

Thirty Leagues South West of *Mindanao* lies the Island of *Xolo*, govern'd by a Prince of its own. All the Ships of *Borneo* touch here. And it may be call'd the Mart of all the *Moorish* Kingdoms in the East; it abounds in Rice, and is the only Island of the *Philippines* that breeds Elephants, which multiply exceedingly, 'tis said, because the Inhabitants never take them. The Sea throws up abundance of *Ambergreece* on the Shore here.

Ambergreece.

There are a multitude of other little Islands which go under the Name of the *Philippines* but these are reckoned the principal: I proceed now to give an Account of some Islands lately discovered, which lie to the Eastward of them.

C H A P. XIII.

Gives an account of some Islands lately discover'd, call'd the New Philippines.

New Philippines.

Here have lately been discovered several other Islands to the Eastward of the *Philippine*, from their Neighbourhood to the former, call'd the *New Philippines*, of which *Father Clan* in a Letter from *Manila* (inserted in the *Philosophical Transactions*) gives the following Account, That he happening to be at the Town of *Guivam* in the Island of *Samar*, he found 29 *Palags* or Inhabitants of certain new discover'd Islands, who were driven thither by the Easterly Winds which blow in these Seas from *December* to *May*. They had run before the Wind for Seventy Days together, according to their own Relation, without being able to make any Land till

till they came in the sight of the Town of *Guivam*: They were thirty five Persons, and embark'd in two Boats with their Wives and Children when they first came out, but several perish'd by the Hardships they underwent in the Voyage; they were under such a Consternation when a Man from *Guivam* attempted to come on Board them, that all the People which were in one of the Vessels, with their Wives and Children, jump'd over board; however they were at length persuaded to steer into the Harbour, and they landed the 28th of *December*, 1696. they eat Coco-nuts and Roots which were brought them very freely, but would not touch boil'd Rice, the common Food of the *Asiatics*. Two Women who had formerly been cast a-shoar from the same Islands were their Interpreters; they related that their Country consisted of 32 Islands, and by the form of their Vessels and Sails their Country seem'd to be in the Neighbourhood of the *Marianas* or *Ladrone* Islands; they related that their Country was exceeding Populous, and that all the Islands are under the Dominions of one King, who keeps his Court in the Island of *Lamarec*: The Natives go half Naked, and the Men paint and stain their Bodies, making several sorts of Figures upon them, but the Women and Children are not painted; the Complexion and Shape of their Face is much like those of the Tawny *Philippines* or *Malayes*: The Men wear only a Cloth about their Loins which covers their Thighs, and another lose about their Bodies which they tie before. There is little difference betwixt the Dress of Men and Women, but that the Cloth which the Woman wears hangs a little lower on their Knees; their

Language is different both from the People of the *Philippines* and the *Ladron Islands*, and comes nearest to that of the *Arabs*: The Women that seem most considerable amongst them, wear Necklaces, Bracelets and Rings of Tortoise-shell; they subsisted themselves all the time they were at Sea with the Fish they catcht in a kind of Wicker Basket with a great Mouth, and ending in a Point, which they hall'd after them; and happen'd to be supply'd with Rain Water to drink: They have no Cows or Dogs in their Islands, and they run away at the sight of the one and the barking of the other; neither have they any Horses, Deer, Cats or any Four-footed Beasts whatever; or any Land Fowls but Hens, which they breed up, and never eat their Eggs: They were surpriz'd at the Whiteness of the *Europeans*, having never seen any People of this Complexion, as they were at their Manners and Customs: It does not appear that they have any Religion, nor do they use any set Meals, but eat and drink whenever they are Hungry or Thirsty, and then but sparingly. They Salute any Person by taking him by the Hand or Foot; or gently stroaking his Face: Among their Tools, they have a Saw made of a large Shell sharpened with a Stone, having no Iron or other Metals in their Country; and were surpriz'd to see the many Tools us'd in building a Ship. Their Arms are Launces or Darts headed with Human Bones and sharpened: They seem to be a People of much Life and Courage, but of a peaceful Disposition; and are well Proportioned, but not of a large Size.

When they were to be conducted to the Father Missionary, who from the Respect
that

that was paid him, they took to be the Governor of the Country : They painted their Bodies Yellow, which they look upon as a Compleat Dress, and fit to approach great Persons in ; they are very expert in Diving, and sometimes find Pearls in the Shells they fetch up, but throw them away as of no real Value.

Another Letter we meet with in the *Philosophical Transactions*, concerning these Islands, written by Father *Gobien*. He says they are 87 in Number, and make one of the finest Archipelago's of the East ; that they lie from the Tropick of *Cancer* to the Equator, having the *Ladrone* or *Marianas* on the East, and the old *Philippines* on the West ; and he gives us a Map of them, made from an Account he receiv'd of the Natives.

He says the People are of a peaceful Disposition, and never do Violence to one another, that Murder or Homicide was never heard of amongst them ; and it is a Proverb, *That one Man never kills another* ; that every Island has its Governor subject to the King of the Country, who keeps his Court in the Island of *Lamurec* or *Falu*. He observes, that tho' these Island have never been heard of till of late Years, yet the Natives of *Samar* have long since from their Mountains discover'd thick Smoaks to the Eastward, where these Islands are suppos'd to lie, in the Summer Time when those Islanders set Fire to the Woods to clear the Ground.

By Father *Gobien's* Map of these Islands, which is also inserted in the *Philosophical Transactions*, they appear to lie in the Eastern Seas, almost in form of a Crescent, or great Arch : But this Map seems to be drawn rather

A further Account of the New Philippines.

Reflections on the Account of the New Philippines.

rather by the strength of Imagination, than any certain Discoveries that can be depended on ; for he tells us, it was not made by *Europeans*, none having ever sailed that way ; but some of the Islanders who were cast ashore on the *Philippines*, rang'd some little Stones upon a Table in such manner as these Islands are laid down in his Map ; but as he has made them to extend from two Degrees South Lat. to seventeen North, and as far East and West, I don't see how it is possible illiterate People, who are perfectly Ignorant of the Mathematicks and the frame of the Globe, shou'd be able to describe the Situation of them. There is this further Objection against the Account given of these Islands, that in some Instances it contradicts it self: For we are told in one part of it, that these Islanders had been driven Seventy Days before the Wind, when they were cast ashore on the *Philippines* ; which at a Hundred Miles a Day (and this is but moderate sailing with a brisk Gale) must make them seventy Hundred Miles distant from the *Old Philippines* ; and yet 'tis said the People of the *Philippines* can see the Smoak of their Fires from their Coasts ; from whence, either we must conclude that these Islands are not so far from the *Old Philippines* as is pretended, or that those People have a much better Eye-sight than the Inhabitants on this side the Globe ; not that I wou'd infer from hence, that this Relation is to be entirely discredited, or that there are no Lands or Islands to the Eastward of the *Philippines* ; probably there are many that are not yet discover'd, or will be some Hundred Years hence ; but I think the *Spaniards* have been a little too hasty in describing their Situation
and

and Extent before they have ever been visited by any one Man who is capable of giving a Description of them.

We are told also that some of the People who came from these Eastern Islands reported, that one of them was inhabited only by Women ; and that the Men of the Neighbouring Islands visited them at certain times for the sake of Propagation, and brought away all the Male Children when they return'd ; but left the Females with their Warlike Mothers, who constitute a new Nation of Amazons.

Now there are three or four Circumstances which frequently make me suspect the Veracity of new Discoverers, and these are their meeting with Giants, Monsters, Cannibals and Amazons ; not that I absolutely reject every thing of this nature, but most of our Fabulous Gentlemen having gone in the same Track for near three Thousand Years, it is enough to make a wary Man be upon his Guard, when he finds a Repetition of these Prodigies in Nature : As where one should begin a Story of an Apparition with an *Oxford* Scholar, a Book and a good Fire : Or a Tale of a Person bewitch'd with a decrepid old Woman, such as the Saints in *Scotland* hang up every year to this Day ; such threadbare Circumstances will naturally give some Ground to suspect those parts of a Relation, tho' there is no Reason absolutely to reject every other part of it : For those who attended *Magellans* in his Discoveries, it seems, talk'd of Giants and Monsters that have never been seen since, and yet they trac'd out the Way thro' the *Pacifick Ocean*, and gave a very just Account of the Circumnavigation of the Globe at their return home : We must therefore consider the
Capacity,

Capacity, the Interest, the Vanity and Prejudices of the Traveller; and tho' we cannot believe every thing, neither are we to reject every thing, but make use of the Reason God has given us, and weigh the Probability of every Relation till we can arrive at a greater Certainty: Infallibility is not to be expected any where but at *Rome*, and since we remain so much in the dark in the History of our own Country, Mathematical Certainty, 'tis presumed, will not be required in an Account of the most distant Nations: If we set these things in the best Light they are capable of, and make some Improvements on those who have gone before us, I am satisfied my Countrymen, remarkable for their Humanity and Good Nature, will countenance the Undertaking.



C H A P. XIV.

Treats of the Island of Celebes, or Macassar.

Situation
of *Macassar*.

TO the Southward of the *Philippines* lies the Island of *Celebes*, or *Macassar*, extending from one Degree 30 Minutes North Lat. to five Degrees 30 Minutes South; having the great Island of *Borneo* on the West, and the *Molucca's* on the East. The Length of it from the South West Point to the North East is about five Hundred Miles, and in the broadest part of it, it is near two Hundred Miles over. The South part of the Island is divided by a Bay of seven or eight Leagues wide, which runs forty or fifty Leagues up into the Country, and on the East side of the Island
are

are several Bays and Harbours, and abundance of small Islands and Shoals : Towards the North there is some High Land ; but on the East the Country is Low and Flat, and Water'd with many little Rivulets.

This Island is divided into six Petty King-^{Provin-}doms or Provinces, the Principal whereof are *Celebes*, on the North West, lying under the Equinoctial ; and *Macassar*, which takes in all the South part of the Island : The rest of the Provinces were usually under the Dominion of one of these ; whereupon the Island sometimes receive its Name from one, and sometimes from the other.

The Air is hot and moist, the whole Coun-^{Air.}try lying under or very near the Line, subject to great Rains. It is most Healthful during the Northern Monsons ; if they fail of blowing their accustomed Time, which is very seldom, the Island grows sickly, and great numbers of People are swept away.

They have Mines of Copper, Tin and Gold, ^{Mines.} but I do not find they are much wrought ; the Gold they have is found chiefly in the Sands of their Rivers, and at the bottom of Hills, wash'd down by Torrents.

In their Woods they have Ebony, Calam-^{Woods.}bac and Sanders, and several sorts of Wood proper for Dying ; and no Place, 'tis said, affords larger Bamboos, some of them being four or five Fathoms long, and above two Foot diameter, which they make use of in Building their Houses and Boats.

Their Fruits and Flowers are much the same ^{Fruits.} with those in the *Philippines*, and therefore I shall not tire the Reader with a Repetition of them, only mention some of the Principal.

They

They have Pepper and Sugar of their own Growth, as well as Betel and Arek, in great plenty ; but no Nutmegs, Mace or Cloves ; however, of these they us'd formerly to import such Quantities from the Spice Islands that they had sufficient for their own use, and sold great Quantities to Foreigners.

Rice.

There Rice is said to be better than in other parts of *India*, it not being overflow'd annually as in other Countries, but water'd from Time to Time by the Husbandmen as occasion requires ; and from the Goodness of their Rice, 'tis thought the Natives are of a stronger Constitution than those of *Siam* or other parts of *India*.

Cotton.

Their Fruits are also held to be of a more delicious Taste than the Fruits of other Countries which are expos'd to Floods : The Plains here are cover'd with the Cotton Shrub which bears a red Flower, and when the Flower falls, it leaves a Head about as big as a Walnut, from whence the Cotton is drawn ; and that which comes from *Macassar* is accounted the finest in *India*.

Opium.

Of all their Plants, Opium is what they most admire ; it is a Shrub which grows at the bottom of Mountains, or in Stony Ground : The Branches afford a Liquor which is drawn out much after the same manner as Palm Wine, and being stopp'd up close in a Pot, comes to a Consistency ; when they make it up in little Pills : They often dissolve one of these Pills in Water and sprinkle their Tobacco with it ; and those who are us'd to take it can never leave it off : They are lull'd into a Pleasing Dream, and intoxicated as with Strong Liquor ; but it insensibly preys upon their Spirits and shortens their Lives :

They

They will take the Quantity of two Pins Heads in a Pipe of Tobacco when they enter into a Battle, and become almost insensible of Wounds or Danger till the Effect of it is worn off.

The Natives of this Island are famous for ^{Poysons.} the Poysons they compound of the Venomous Drugs and Herbs their Country produces; of which, 'tis said, the very Touch or Smell occasions present Death: They dip the points of their Crices or Daggers in these fatal Mixtures, as they do their Darts which they blow thro' their Hollow Trunks; and tho' they have been Poyson'd twenty Years the strength of the Poyson is not lost, but the least Wound proves Mortal; and so suddenly does the Poyson operate and sieze the Vitals, that we are told of a certain Criminal, who by way of Experiment, was wounded in the Toe with one of these little Poyson'd Darts, who dy'd notwithstanding two *European* Surgeons stood ready to cut off the Part as soon as he was wounded.

Some of these Poysonous Plants are so like *Opium*, that it is difficult to distinguish one from the other, tho' the Cattle have that Sagacity, 'tis observed, that they seldom touch a noxious Herb; and if they happen to tread near one, fly from it, as if they knew better than Man the danger of approaching them.

Few Countries afford larger or better Cat- ^{Anima's} tle than *Macassar*, and such Numbers of large Monkeys and Baboons infest the Island, that ^{Monkeys} 'tis said, they are dangerous to Travellers, and a Man must be very well arm'd to defend himself against them. Some of them have no Tail, others very long; some go on all Four, and others Walk upright on two Feet,

like Men, never using their Forefeet but as Hands. The white are as big as an *English* Mastiff and much more dangerous than the black or Straw Coloured, but their principal Spight, 'tis said, is at the Women, if they meet with one alone they will call their Companions together, and if they are not prevented, Strangle her and pull her in a thousand Pieces.

These Monkies it seems are Masters of the Forests, and by keeping in Bodies will be too hard for any wild Beast, Serpents only they are afraid of, who continually make War upon them, and will pursue the Monkies to the very Tops of Trees, and devour them.

In some of these Apes, 'tis said, is found the Bezoar Stone, which is much better, and consequently dearer than those found in Goats.

Elephants there are none bred in the *Island*, but little Horses they have abundance for riding, the Natives use no other Saddle than a painted Cloth without any Stirrups, and a Cord with a Bit made of Wood serves them for a Bridle; they have a very hardy Hoof and never Shod; they are not put to Drawing, their Oxen and Buffaloes, serve for that use.

Rivers.

There is but one large River in the *Island*, which runs from North to South, in to the Bay of *Macassar*, in about the fifth Degree of South Latitude, where it is about half a League broad, and washes the Walls of *Macassar* City. This River is much infested with Crocodiles, who have the Boldness, it's said, to set upon a Boat of People sometimes, but this I am inclin'd to rank with another Story they tell us of their Mermaids, which I never saw any Foundation for. The Channel of the River is deep enough in some Places

Places to carry the largest Vessels, but the Depth is very unequal, so that in other Places a Vessel of fifty Tuns can hardly pass; but the *Dutch* are in Possession of another Port called *Jompadan* Four or Five Leagues to the Southward, which is as commodious a Harbour as is to be found in the *Indian Seas*; this was the first considerable Place the *Dutch* made themselves Masters of in the Island; and here it was they fell upon the *Portuguese* Fleet when they were at Peace with that Nation, and sunk and seized them all; but this they could not effect till they had spirited up a Rebellion against the King of *Macassar*, who was a fast Friend to the *Portuguese*; and when they found all other means fail, the *Dutch* got the Advantage of the King by poisoning the Waters where they observ'd his Soldiers went to Drink. They set Fire also to the Rice Fields which were just ready for Harvest, and burnt all his Country round about; and having by Famine compell'd that Place to capitulate, they afterwards block'd up the Capital City of *Macassar*, and having undermin'd and blown up great part of the Walls, they compelled the King to Sign a Capitulation to let them enjoy *Jompandan*, and all the Trade of the Island, and to expel the *Portuguese*. Since this, in the Year 1669, they compelled the King to surrender the Fortress and City of *Macassar* into their Hands, to accept of such Conditions as the of *Batavia* were pleas'd to impose particularly, they would have any Communication with the Islands, which brought in Revenue, and People.

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Produce of their Country thither, for which they receiv'd Spices in return, and with these traded with the *Europeans* and all other Nations; so that while this King was able to make Head against the *Dutch*, which he did for many Years, the *Dutch* were not able to Monopolize the Spice Trade, as they have done since. The *Macassarians* may well be said to have fought the Battles of the *Europeans*, and particularly of the *English*, and 'tis pity they were not timely assisted by our *East India Company*; and even yet, would we send out a small Detachment to assist that injured People to recover their Liberties, we might soon recover our share in the Spice Trade. Nor is there a Nation in *India* but would gladly assist the *English*, in extirpating their Tyrannical *Dutch* Masters, who have been guilty of such Cruelties, such Oppression and Treachery, that they are avoided and detested by all the Kingdoms of the *East*.

To proceed, *Macassar* is seated on the Banks of the great River above mention'd, here the *Dutch* Company have a strong Fort defended by a numerous Artillery, and a Garrison of seven or eight hundred Men. The Streets of the Town are wide and neat, but not paved, and Trees are planted on each Side of them. The Palaces, Mosques, and great Houses are of Stone, but the Houses of the meaner Sort, of Wood of various Colours, which make them look very beautiful, but are built on Pillars like those of *Siam*, and the Roofs like theirs also are cover'd with Palm or Coco-Leaves.

Markets.

There are Shops along the Streets, and large Market Places, where a Market is held twice

twice in twenty four Hours, viz. in the Morning before Sun-rise, and an Hour before Sun-set, where only Women are seen; a Man would be laugh'd at to be found amongst 'em: from all the Villages you see the young Wenches crouding to Market with Flesh, Fish, Rice and Fowls; they abstain only from Pork, which their Religion forbids.

Upon a Computation of the number of Inhabitants in this City and the Neighbouring Villages, some Years ago, they amounted to 160,000 Men able to bear Arms; but now are not half that Number, many of them having forsaken their Country since the *Dutch* deprived them of their Trade. The rest of the Towns and Villages were once equally populous, but are now many of them deserted.

The People of *Macassar* have excellent Memories, and are quick of Apprehension, they will imitate any thing they see, and would probable become good Proficients in all Arts and Sciences, if they did not want good Masters to improve their Talents. Genius of the People.

They have also strong robust Bodies, are mighty industrious, and as ready to undergo Fatigue as any People whatever: Nor are any People more addicted to Arms and hardy Enterprizes, insomuch that they may be look'd upon as almost the only Soldiers on the other side the Bay of *Bengal*; and accordingly are hired into the Service of other Princes and States on that Side, as the *Swiss* are in this Part of the World: Even the *Europeans* frequently employ them in their Service, but have sometimes suffer'd by trusting them too far; or rather, our People being too apt to use them like Slaves, as they do the poor *Portuguese*. Good Bodies of Men. and good Soldiers.

tuguese and *Mustees* in their Service; this is a Treatment which the *Macassarians* will not bear, and never fail to revenge whenever it is attempted by our little unthinking *European* Governors.

Stature
and Com-
plexion.

The People of *Macassar* are of a moderate Stature, their Complexions Swarthy, their Cheek-bones stand high, and their Noses are generally flat, the last is esteem'd a Beauty, and almost as much Pains taken to make them so in their Infancy, as to make the *China* Ladies have little Feet.

Hair.

They have shining Black Hair, which is tied up and cover'd with a Turbant, or Cloth wound about their Heads when they are dress'd, but at other times they wear a kind of Hat or Cap with little Brims.

Turbants.

Infants.

They continually rub and supple the Limbs of their Infants with Oil, to render them nimble and active; and this is thought to be one Reason there is hardly ever seen a Lame or crooked Person among them, either Man or Woman.

Educati-
on.

Their Male Children of the better sort, 'tis said, are always taken from their Mothers at six or seven Years of Age, and committed to the care of some remote Relation, that they may not be too much indulged and effeminated by the Caresses of the Mother; they are sent to School to their Priests, who teach them to Write and Read and cast Accompt, and the Precepts of the Alcoran: Their Characters very much resemble the *Arabick*, which is not strange, since their Ancestors, many of them, were *Arabians*.

But besides their Books, every Child is bred up to some Handicraft Trade; they are also Taught several Sports and Martial Exercises,

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if they are of Quality; but the meaner sort are employ'd in Husbandry, Fishing, and ordinary Trades, as in other Places.

This People seem to be inspir'd with just notions of Honour and Friendship, and there are Instances of many of them who have exposed their Lives even in Defence of Foreigners and Christians; and of others who have generously relieved and maintained People in Distress, and even suffer'd them to share their Estates. They retain'd that Love of Liberty, that they were the last of the *Indian* Nations that were enslav'd by the *Dutch*, which did not happen neither till after a long and very expensive War, wherein almost the whole Force of the *Hollanders* in *India* was employ'd.

Character
of the
People.

It must be acknowledged at the same time that no People are more subject to Passion; but it is soon over, and they will condemn their own Rashness if they are in the Wrong.

The Women are remarkably Chast and reserved, at least they cannot help appearing so; for the least Smile or Glance on any but their Husbands, is held a sufficient Reason for a Divorce: Nor dare they admit of a Visit even from a Brother, but in the Presence of the Husband: And the Law indemnifies him for killing any Man he shall find alone with his Wife, or on whom she has conferr'd any Mark of her Favour.

Women.

On the other Hand, the Man keeps as many Wives and Concubines as he pleases, and nothing can be more ignominious than the want of Children, and the having but one Wife: The Love of Women, and the Desire of Children is Universal; and according to the Number of Women and Children the Man possesses, his Happiness is rated.

To

To proceed, tho' the Women of Fashion generally keep close, yet upon certain Festivals they are suffered to come abroad and spend their time in publick Company, in Dancing and other Diversions us'd in the Country ; but the Men do not mix with them as in this part of the World, only they have the Happiness to see and be seen, which makes them wait for these good times with Impatience.

Parents usually Match their Children in their Infancy, sometimes soon after they are born. When the young Fellow is arriv'd to sixteen or seventeen, and has gone thro' his Exercises, he is allow'd to wait on his Mistress, and marries soon after : He learns to Ride, to draw the Bow, discharge a Fuzil, handle his Scymitar and Crice, and to shoot those little Darts already mention'd thro' a smooth Trunk of Ebony, or some such Wood : This Dart is pointed with the Tooth of a Sea Fish which is dip'd in Poyson ; and with these, 'tis said, they will hit a small Mark four-score Yards.

One who has made Arms his Profession, is so much a Gentleman Soldier, even in that part of the World, that it is very seldom he will submit to follow Husbandry or any mean Employment afterwards.

Diversi-
ons.

Among their Diversions they have Games not unlike Drafts and Chess ; but they are prohibited to play for Money, so that they seldom quarrel on these Occasions : The flying the Paper Kite is not beneath their Quality, and even old Men are taken with the Sport ; and Cock-fighting is a great Entertainment with them.

The Girls are bred up to Write and Read, and in all kind of Housewifery ; they learnt to Spin, to Sow, to Embroider and make their own and the Mens Cloaths, for there are no Taylors in the Country any more than Cooks ; and therefore they learn also to dress such Dishes as are in use amongst them, which may soon be done, having very little variety in their Diet.

Their ordinary Food is Rice, Herbs, Roots, Fish and Fruit : They have also Beef, Kid and Poultry, which being boil'd and high season'd with Pepper and Spices, is cut in small Pieces and laid by their Rice, and this serves to relish it ; but Flesh is eaten in very small Quantities in this part of the World ; it would be of ill Consequence to eat a Belly-full as we do here. They have but two Meals, one at eight or nine in the Morning, and the other about Sun-set, which is their heartiest Meal : The rest of the Day they chew Betel and Arek, or take Tobacco with a mixture of Opium : Their usual Drink is Water or Sherbet ; they drink also Tea, Coffee and Chocolate, the last of which the *Spaniards* of the *Philippines* furnish them with ; and they have Palm Wine, Arack and Spirits as in the Neighbouring Countries, which they mix, 'tis said, sometime with the Sherbet, tho' their Law forbids it.

They eat altogether and not seperately, like some other *Indian* Nations. They sit cross-legg'd on the Ground, and have low lacker'd Tables on which their Meat is set, in Dishes or Voyders of Silver, Copper, or Wooden Ware ; no Spoons, Knives, Forks, or Napkins are used, but they take up the Rice with their Hands, and making it up in hard Lumps

of the Bigness of an Egg, cram it into their Mouths.

Habits.

The better Sort of People are clothed in a Vest, which reaches down to their Knees, and is often of brocaded Silk, or fine scarlet Cloth with Gold Plate Buttons: It has a strait Sleeve like a Waistcoat, and is button'd at the Wrist; they have also a rich Sash, the Ends whereof hang down below their Knees. Their Crice or Dagger they wear in their Sash, as they do also their Knife and Purse. The Cloaths of the poor People are made of Cotton; none of them wear Stockings or Shoes, but sometimes the Quality put on a kind of Slippers or Sandals: Their Turbants are not close on the Crown of their Heads, like the *Turks*, but are only a Piece of Stuff or Linnen wrapp'd about their Heads of any Colour: They usually dye their Nails red, and their Teeth either red or black.

Teeth.

Womens
Garb.

The Women have Shifts of fine Muslin, which reach down to their Knees; the Sleeves are strait as a Waistcoat, and come no lower than their Elbows; the Neck so narrow and clos'd that their Breasts are not seen; they wear also a kind of Drawers or Breeches made of Silk or Cotton, which fit close upon them, and reach down to the middle of the Leg, and those of Quality have the Knees richly embroidered; for they make their Cloaths themselves, and there are no better Workwomen to be found: Over all they throw a loose Linnen Cloth, or a Piece of strip'd Muslin, when they go Abroad.

They have no other Head-dress but their Hair tied up in Roll on the hinder Part of their Head, with some Curls which fall gracefully on their Necks; they perfume their Hair
and

and oil it, which makes it appear still blacker than it naturally is, and gives it a Gloss. The Men wear Jewels in their Hair, but the Women have none; nor have they any other Ornaments than a Gold Chain about their Necks.

There are but few Slaves in the Country, Slaves. the Laws prohibiting their making Slaves of their Brethren of the same Faith, which is one Reason this People are more active and industrious than other *Indians*, being used to labour and do their Work themselves. However their great Men are never without a Train of Vassals or hired Servants, when they appear in Publick; but many of them are only hired on those Occasions, and may be had on very reasonable Terms.

Their Houses, as has been observ'd, being built with Ebony and other fine Wood of various Colours, the Inside is polish'd and kept rubb'd every Day, which makes the Wood look more beautiful than any Wainscot; they are very neat also in their Houses in other respects, having the Matts and Carpets, which they sit on, clean'd and dusted every Morning, and Vessels on purpose to spit in when they chew their Betel or take Tobacco. They have not much furniture in their Houses, Furniture. it seems; for besides what is necessary for the Kitchen, and their Carpets, Cushions, Pillows and Couches which they Sleep on, and the little Tables, and Voiders they Eat off; I don't hear any other mention'd.

Both Gentlemen and Ladies of Quality, Grandees. when they go abroad have a stated Number of Servants to attend them according to their Condition, nor will they ever stir out, till they have procured the usual Number, by

hiring or borrowing them if they have not Servants of their own.

Visits.

At their Visits a Carpet and Cushion is always brought for the Strangers to loll upon, as Chairs are set in this part of the World ; and as the *Chinese* once possess'd these Islands, they retain many of their Ceremonies, which I will not tire the Reader with the Repetition of, only observe, that their Compliments are prescrib'd them, and they use but few Words in their Salutations.

Vassals
and Military
Tenures.

The Princes in this Island antiently parcelled out some of their Lands to the great Lords, as is practised in several Neighbouring Countries, all that inhabit such a Lordship or District, are in a manner Vassals or Tenants to those who possess the Lordships, and the Lord holds of the Prince these Lands by certain Rents and Services, and particularly to attend the King in his Wars with a certain number of Soldiers at his own Charges: Nor do these Lords ever appear at Court, or in any Publick Place, without Fourscore or a Hundred of their Vassals and Tenants to attend them. These are look'd upon as the Principal Nobility of the Island, and take Place immediately after the Royal Family. There are two other inferior Orders of Nobility or Gentry, who hold their Estates by much the same Tenure, who have smaller Districts, or perhaps a particular Village only, under their Command.

Nobility.

The Chief Wife here is Enobled, and bears her Husband's Title, but retains her own Name. The Children also, all of them, inherit their Father's Honour; so that their Nobility are frequently as poor and as numerous

as in *Germany* ; the Eldest Son going away with the Bulk of the Estate.

The Government is Monarchical, and the Govern-
Crown Hereditary, if it may be call'd so, ment.
where the Eldest Brother inherits to the Ex-
clusion of the Children. The Reason where-
of is said to be, that the Crown may never
descend upon the Head of an Infant unable to
Govern or Protect his People. But tho' the
Prince is said to be absolute, I perceive great
part of his Power is transferr'd to his Prime
Minister, who disposes almost of all Places of
Trust in the Civil Government, first giving a
List of them to the King, who never refuses to
confirm them, or to inquire into the Quali-
fications of such Officers : The Household
indeed and the Revenues the King looks into
himself, and Musters his Troops twice every
Month ; but as to the Civil Government, it
is left almost entirely to the Prime Minister.

The Forces of the King of *Macassar* in time Forces.
of Peace maintain themselves, having nothing
more than their Cloaths, Arms and Ammuni-
tion allow'd them, unless they are drawn out
into actual Service, and then they are substi-
tuted at the King's Charges ; and 'tis said, in
some of his former Wars, he has brought
twelve thousand Horse and fourscore thou-
sand Foot into the Field, of which his Foot
are accounted the best in *India* ; but their
Horses are small, and they have no Saddles,
Arms or Accoutrements proper for that Ser-
vice : Their small Arms have been menti-
on'd already ; they carry a Shield made of
light Cane cover'd with a Buffalo's Hide for
their Defence : As for their Artillery, the
great Guns are of a large Bore, but their
Powder is so weak they seldom do much
Execu-

Execution with them: They divide their Armies into several Regiments and Battalions; and those again into Companies of two hundred Men each, with three Officers equivalent to our Captain, Lieutenant and Ensign.

No Lawyers.

Here are no Lawyers, Attornies, or Bayliffs in this Country, but every one exhibits his Complaint in Person, and speedy Justice is executed as in other *Mahometan* Countries. Indeed in Criminal Matters they are frequently allow'd to do themselves Justice; whoever takes a Murderer, Adulterer or Robber in the Fact, may execute him himself; and 'tis said the Highwaymen in this Country hardly ever murder those they rob, except in their own Defence.

Charmes.

House-breakers easily break in here, the Houses being so slightly built of Wood; but surely the Story of Charming those they rob was carried thither by our *European* Missionaries, it being so like the Tales of this nature among the Vulgar here: By repeating some unintelligible Words, or touching the Party with a Wand, the Missioners tell us, the People who are robb'd will lie still with their Eyes open, without having the power to speak or stir; and sometimes the Charm will throw them into a Fit of Laughter, which will continue for several Hours. This I had not troubled my Reader with the Repetition of, but to give him an Opportunity to laugh in his turn at the Fathers who first make and then report these idle Stories, which none but their own credulous Disciples can surely be ever imposed upon by.

Marriages.

The Daughters have no Portion upon their Marriage, nor any thing settled upon them by their Husbands, but the Presents made them before

before Marriage: The Ceremony, it seems, is perform'd by a Priest; after which, while all the Guests are rejoicing at the Wife's Father's for three Days, the New married Couple are shut up in an Apartment by themselves, having only a Servant to bring them what they want; and at the end of the three Days the Bride and Bridegroom come out of their Apartment and receive the Congratulations of their Friends: After which the Bridegroom carries his Bride to his own House, where she immediately applies her self to Housewifery and the Business of the Family, the Ladies here not being indulged in that lazy way they are in most other Eastern Nations. If the Woman survives her Husband and has no Children, she retains one half of the Presents which were made her, and the other goes to the Father or Mother of her Husband: If she has Children she keeps the whole, and has the Disposal of the Children as she sees fit; unless she marries again, and then she has but a third Part of the Jewels, ^{Inheritances.} &c. Where the Parents die without disposing of their Effects, they are divided among the Sons; and if no Sons, among the Daughters; but they never share the Inheritance with the Brothers, only they are maintain'd by them till they marry: Those Slaves they have are divided and dispos'd of as other Goods, upon the decease of their Master; and where there are Vassals or Villains belonging to an Estate, they descend with the Inheritance.

A Man has no more to do if he desires to be Divorc'd, but to repair to the Priest and ^{Divorce.} acquaint him with the Case; and if there be the least colour to suspect the Woman of Levity, or but an unguarded Conduct, it is never

never deny'd ; and the Divorce is pronounc'd by the Secular Judge, who settles the Conditions of it, after which either Party are at liberty to marry again.

Their Concubines occasioning all the Uneasiness between the Men and their Wives ; Persons of Quality generally insist upon their being kept in an Apartment distinct from the House ; and such a Spirit are the *Macassar*ian Ladies of, that there are Instances of the Wife's stabbing the beloved Concubine to the Heart in the Husband's Arms.

Their Ceremonies on their Purifications and Circumcision of their Children, will be taken notice of in other *Mahometan* Countries, and are therefore omitted here. As to their Funerals, the meanest Persons make some Funerals. Preparation, and lay up Money to defray the Expence of them while they are in full Health ; and they are in nothing more profuse and lavish than in their Funerals : When any dangerous Symptoms appear in their Sickness, they apply no more to the Physician, but send for their Priests, who have recourse to Prayers and Exorcisms, attributing the Disease to the Practices of some Evil Spirit : They write also the Names of *God* and *Mahomet* on little Scrolls of Paper, and hang them about the Patient's Neck ; and if these have no Effect, they proceed to prepare him for his Dissolution.

The Person being dead, his Corpse is wash'd and perfum'd, and cloath'd in a White Robe with a Turbant on his Head, and set in a Chamber hung with White, which is constantly perfum'd with Incense and Aromatick Gums : He is carry'd on a Couch or Palanquin to the Burying Place by his Slaves, and followed by the Priests, Perfumes and Incense being burnt all the way they pass : The Corpse is interr'd without a Coffin, and cover'd only with the Plank on which it lay, and the Earth thrown in upon it. A Tomb is afterwards erected, suitable to the Quality of the Deceased, adorn'd with Flowers ; and Perfumes burnt for forty Days : After which a noble Entertainment is prepar'd for those who come to pay their last Divoirs to the Deceased.

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